THE

MISSIONARY HERALD.

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THE visit of the deputation to India and Ceylon has been completed, and Messrs. Barton and Loba were expecting to sail from Bombay November 15 and to reach Naples by December 2. Mr. Whittemore will remain for a short time in India. Secretary Barton will probably reach the Mission Rooms about the 15th of December. He has written little concerning what they have seen, since time and strength were so absorbed by the work daily in hand. Churches will be eager to hear the report these living witnesses will bring of what they have seen.

The Deputation to India.

WE are sadly disappointed at being unable to chronicle in this issue the release of Miss Ellen M. Stone, who is still held in captivity by the bandits in Macedonia. There has been no failure on the part of anyone to press the matter of her release to the utmost. The State Department at Washington has been in constant communication with officials in Turkey coöperating with our missionaries, especially Messrs. Haskell and Baird, who have spent many weeks in efforts to trace the captors and get into communication with them. Doubtless the pressure brought to bear upon the local officers both in Macedonia and Bulgaria has tended to increase the difficulties in negotiating with the bandits, who have been obliged to use extraordinary care to keep in hiding. The plans for securing release having thus far failed, it is natural that suggestions should arise that these plans were unwise and that other plans would have been more effective, but we have seen no reason to make such criticisms, while we greatly deplore the delays which have occurred. It is undoubtedly true that the great publicity which has been given the case has tended to impede the labors of those who are managing the negotiations. There is no relaxation in effort and we are still hopeful that the captives will be released. For this result all our prayers should ascend. We must be content to remain without fuller tidings, since both the missionaries and the officials agree that reticence on their part is highly expedient.

The Case of Miss Stone.

THE Master's saying, "He that loseth his life shall find it," has a beautiful comment in the saying of Florence Nightingale, now fourscore years of age, who began her work for soldiers almost fifty years ago, and who has of late been carrying forward her labors in South Africa, that she had "never been really happy until she began her work for the soldiers, and had never had an unhappy day since."

The Secret of Happiness.

Reports at the Annual Meeting.

MUCH space is given in this number of the *Herald* to the several reports presented at the Annual Meeting of the Board from committees. These reports are to go with the Minutes of the Annual Meeting, but were not in hand in season for publication last month. We commend them to the attention of all our readers, and we ask them specially to consider the recommendations made by the Committee on the Home Department.

Almanac of Missions.

OUR annual Almanac of Missions is in preparation, and the number for 1902 will be ready early in December. This Annual is recognized as indispensable in multitudes of Christian homes. Aside from what is usually found in almanacs, it contains more facts about foreign missionary work than can be found anywhere else in the same space. For beauty and cheapness there is nothing like it.

A Memorial.

IN the last number of the *Missionary Herald*, speaking of the removal of the debt and the duty resting upon the great constituency which could have no part in the debt-raising jubilee, we urged a united effort on the part of Christ's people to forefend a debt in the future. The Prudential Committee, at a recent meeting, fearing lest a sense of ease should come to the churches in regard to the financial condition of the Board, decided to send to the churches a Memorial setting forth its exact situation, and the belief that this is to be a critical year. A debt must not be incurred, and yet, remembering that last year the expenses were reduced by $15,000, while the debt was increased by $20,000, it is plain to the committee that most strenuous efforts must be made by all the constituency of the Board if its financial obligations are to be met. The committee passed a unanimous vote requesting pastors to present this Memorial to their churches, and speak upon the situation as there made known. We feel confident that such a reasonable request from such a source will be welcomed by the churches.

The Woman's Boards.

THE Woman's Board of Missions, Boston, and the Woman's Board of the Interior have recently held their Annual Meetings, the former at Pittsfield, Mass, and the latter at Oberlin, Ohio. Both meetings are spoken of as having been of unusual interest and power. God bless these Christian women who are planning wisely and efficiently that they may do their full share in extending the Kingdom of Christ throughout the world.

The Bible in Foochow.

WE have just received a beautiful copy of the Foochow Colloquial New Testament in the Romanized Chinese, issued by the British and Foreign Bible Society, but printed on the mission press at Foochow. Mrs. Peet did most of the work in preparing the references and reading the proof. It is a volume of 354 pages, octavo, well printed and bound, attractive in appearance, and is a credit to the press and to our mission.

Financial.

Two months of the fiscal new year of the American Board have passed, and the record of the receipts is told below, first for the month of October, and then for two months: —

	October, 1900.	October, 1901.
Donations	$46,005.24	$52,287.50
Donations for the debt	59.82	24,117.11
Legacies	6,469.53	1,910.86
	$52,534.59	$78,315.17

	2 mos., 1900.	2 mos., 1901.
Donations	$55,606.11	$62,443.88
Donations for the debt	164.82	25,166.49
Legacies	12,494.83	2,645.86
	$68,265.76	$90,256.23

Increase in donations for two months, $6,837.77; increase for the debt, $25,001.67; decrease in legacies, $9,848.97; net increase, $21,990.47.

The Prudential Committee is sending just now to the churches a statement of the financial condition of the Board, and its hopes and fears in regard to the coming year upon which we have entered. There are not such legacies in sight for this year as to warrant a hope of large income from this source. We must look to the churches for a generous advance in contributions in order to endorse the debt-raising at Hartford, and prevent debt, and also to sustain the Prudential Committee in its arduous duties. If the churches and friends of the Board give a sufficient amount of money for the work the burdens upon the Committee will be greatly lightened? May we not expect this?

Foochow and Hong Kong.

CHEERING items come to us from our missions in southern and middle China. Mr. Gardner, on his return to Foochow after his furlough, reports that the work seems to be in excellent condition, and that there are large numbers of inquirers appearing in many places. Mr. Hinman reports the prevalence of late of the plague at Foochow, carrying off a preacher and also a school teacher at one of the city stations. The company for Shao-wu were planning to start up the river about the first of October. One of the most hopeful features of the present situation is the growing earnestness and faithfulness of the native preachers. They are gaining a sense of self-dependence and an ability to think for themselves, but they seem greatly embarrassed about urging their people to the support of the ministry, inasmuch as it looks so much like begging for themselves. As yet the fact is not recognized that the minister is just as deserving of his support as is any other laborer. From South China, Dr. Hager, of Hong Kong, in making his report of his summer tour, gives fifty-five as the number of persons baptized. During the six months there were eighty baptisms. This is certainly a good showing in view of the disturbances which have prevailed in China.

The Awakening in Japan.

THE letters from the Japan Mission on subsequent pages will furnish delightful reading to all who look for the coming of the Kingdom. Since those communications were in type, other letters have arrived, reporting a continuance and enlargement of the work. Mr. Mott's presence has added greatly to the interest and value of the services held. Dr. DeForest reports that at Sendai the churches had all united in the one purpose, and groups of prayer circles had met daily to ask for the divine blessing upon Mr. Mott's labors. On his coming the audiences were very large. The government college was open to him, and he delivered a most convincing and winning address to some 800 students and teachers. The meetings resulted in the hopeful decision of 142 students, many of whom immediately joined the Y. M. C. A., and all were divided into Bible classes connected with the various churches of Sendai. Many delegates came from the region round about, and were deeply impressed. At Tokyo there was a series of wonderful meetings under Mr. Mott's lead. The president of the House of Representatives made one of the addresses. Mr. Mott spoke to the students in the Imperial University, and out of an audience of 800, eighty-four gave in their names as purposing to follow Christ. A similar work is reported in Kyoto. Dr. Learned writes that for two days services were held for young men, in the afternoon in the largest hall of the city, and in the evening in the Doshisha chapel. On the previous day the number of names given in was somewhat over a hundred. Dr. Davis reports that the Doshisha has opened well with seventy-four new students, and seven in the theological department. Our brethren all express the earnest hope and expectation that this is the beginning of a great and permanent work throughout Japan.

Securities Wanted.

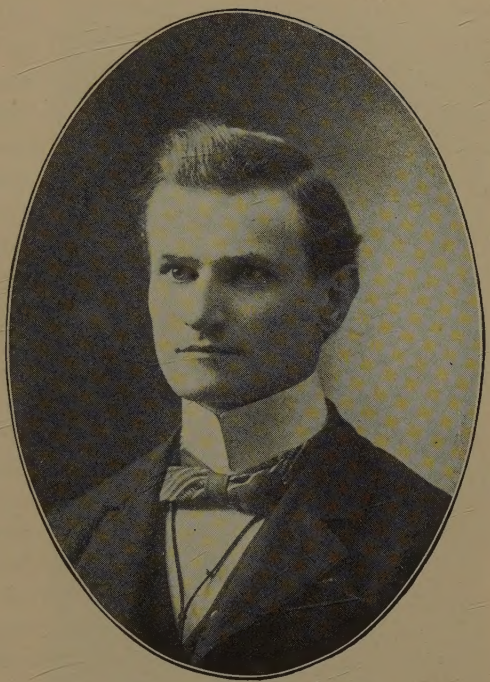
THE Treasurer has recently received securities to the amount of $1,000, the proceeds of which are to be used in the work of the Board. They come from an Illinois friend, who withholds his name. This gift leads us to say that the Treasurer is ready to receive similar gifts from any quarter. It may be that there are many persons who have securities, but not ready cash, which they could contribute for this cause. Even in cases where the donors would need the income during their lives, but wish the principal ultimately to go for foreign missions, the safest way is to transfer the securities at once to the care of the American Board.

Increase by Scattering.

THE Paris Evangelical Missionary Society shows a remarkable expansion of its work within the past decade. Its vigorous efforts to develop the work abroad have resulted in the large increase of the constituency at home, and the *Journal* of the Society speaks of the "miracles, six times repeated, of a large deficit canceled almost as soon as it became known." The French Protestants certainly are earning a good name as well as "great boldness in the faith," by reason of their indefatigable labors to carry out the last command of the Master.

More New Missionaries.

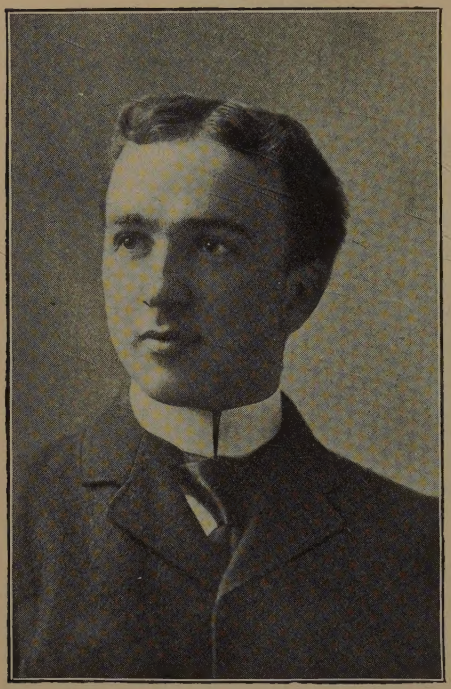
We have the pleasure of introducing to our readers more missionaries who just now are leaving for service in foreign lands. Rev. John J. Banninga was born in Muskegon, Mich., December 9, 1875. His parents came from the Netherlands, and his father was an elder in the Reformed Church of Muskegon for many years. Mr. Banninga began his studies from a desire to enter the ministry, and was graduated from Hope College, Michigan, in 1898. His theological course was at the Western Seminary of the Reformed Church in America, and he was licensed to preach by the Classis of that church in 1901. He comes to us with the heartiest commendations from the church of his childhood, and he cordially assents to the faith and polity of the Congregational churches. Mrs. Banninga, whose maiden name was Mary Damson, is also from Michigan, and was brought up in the same church with her husband. She has been a teacher in the public schools of her state, and has had missionary work in view for several years. Mr. and Mrs. Banninga are to join the Madura Mission, which is in great need of reënforcements, and to which they will be most joyfully welcomed.



REV. JOHN J. BANNINGA.

MRS. JOHN J. BANNINGA.

Rev. Edward H. Smith was born in Franklin, Conn., July 1, 1873, but afterward lived in Norwich, and joined the Second Congregational Church of that

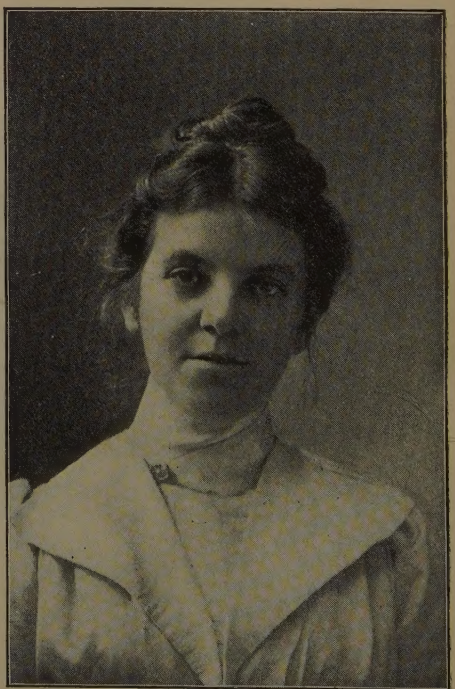


REV. EDWARD H. SMITH.

Mansfield, Ohio, and after taking a two years' course in the department of physical training in Oberlin College, she taught a year in a gymnasium at Cleveland, studying at the same time in the College of Physicians and Surgeons. She graduated at the Woman's Medical School of the Northwestern University, and subsequently took a course in a Bible Institute at Chicago. With the highest recommendations as to her qualifications for the work, she will probably be associated with Rev. and Mrs. Edward H. Smith at Ing-hok in the Foochow Mission.

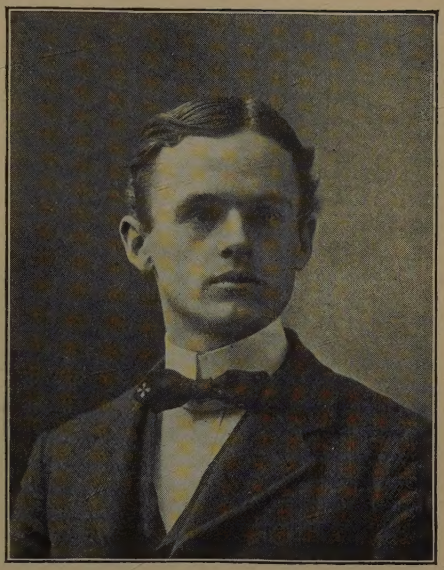
Rev. Henry J. Bennett, who goes to Japan, is the son of a Congregational minister, and was born in Nashville, Tenn., June 13, 1875. Uniting with the church when but eleven years of age, his preparatory studies were pursued in Fisk University, under the care of Rev. Dr. W. S. Palmer. His preparatory studies were pursued in the Norwich Free Academy. He was graduated from Amherst College in 1898, and from Hartford Theological Seminary in June of the present year. The influences of a missionary church and an interested home, followed by impulses received at Northfield in 1895, led him to decide to enter upon foreign missionary service. Mrs. Smith, whose maiden name was Grace Thomas, was born at Pine Brook, N. J., her parents now residing in Holbrook, Mass. Mr. and Mrs. Smith go to Foochow to be located in the Ing-hok station, which has been without a resident missionary for a long while, and where there is a very promising opening for extended work.

Miss Emily Smith, M.D., who goes to the same mission, is from



MRS. GRACE T. SMITH.

versity and Phillips Academy, Andover. He was graduated from Harvard College in 1898, and from Andover Seminary in June last. The call to missionary service came to him, as he says, "with unmistakable clearness," and he has been most warmly commended for the place he is to occupy in the Japan Mission.



REV. HENRY J. BENNETT.

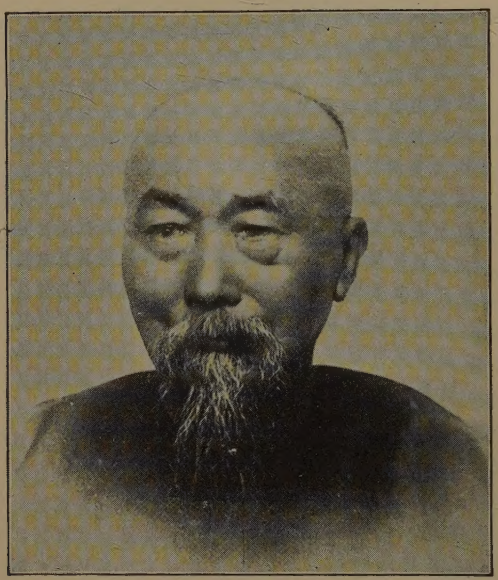
Rev. Lewis Hodous, of Cleveland, Ohio, was born in Vesic, Bohemia, in 1872, but came with his parents to this country when he was ten years of age. In 1888 he united with the Bethlehem (Bohemian) Church of Cleveland, of which Rev. Dr. Henry A. Schauffler is pastor. With the impulse received at the time of his conversion, he began his academic studies, and graduated from Adelbert College in 1897, and from Hartford Theological Seminary in 1900, receiving from this seminary a fellowship which has enabled him to spend a year of study in Germany. Mrs. Hodous, whose maiden name was Anna Jelinek, was also born in Bohemia, and is a member of the same church in Cleveland to which her husband belongs. She graduated from Oberlin College in 1897, and since then has been engaged in the work of teaching. With ample equipment for laboring in any field, at the first thought it might seem as if Mr. and Mrs. Hodous might be expected to return to their native country and labor in connection with our Bohemian Mission, but their own inclination was towards China, and they have accordingly been designated to the Foochow Mission, where there is a special opening for such work as Mr. Hodous is prepared for.

MISS CORA MAY WELPTON.

We regret that we cannot give photo-engravings of Dr. Emily Smith or of Mr. and Mrs. Hodous. We are glad, however, to present the likeness of Miss Cora May Welpton, whose departure to join the Central Turkey Mission we reported in our last number.

The Death of Li Hung Chang.

THE passing from off the stage of the eminent Chinese statesman, Viceroy Li Hung Chang, is an event of no little moment. A man of great astuteness, he has wielded vast influence in China during more than one generation, and he has been specially serviceable amid the commotions of the past year and a half. His "yellow jacket," symbol of his high position and authority, has frequently been taken from him, only to be restored a little later on, for the court has seemed to be unable to dispense with his services. In the late negotiations between the court in exile and the representatives of the Allied Powers, Earl Li has had potent influence, and his help has been invaluable. He had seen something of the Western world, and was much broader-minded than the average of his countrymen. He loved his country, and was shrewd enough to withstand, in some degree, the reactionary influences which have prevailed of late; but he was not a man of high principle, and his great wealth, almost fabulous in amount, if reports are correct, was accumulated in a way which would not bear the light. While acknowledging his recent services in the settlement with the Allied Powers, it is undoubtedly true that it will be for the advantage of all concerned that the further work of reconstruction in China should pass into other hands. It is reported that Li is to be succeeded in his viceroyship by Yuan Shi Kai, who is called from the viceroyship of the Shantung province, where he has earned for himself an excellent reputation as a man of ability and probity, and who has shown himself to be friendly to foreigners. The new viceroy has a most difficult task before him, especially in relation to Russia's demands as to Manchuria. It is to be hoped that in his administration he will support the plans of the Emperor rather than those of the Empress Dowager. A further report has been received that the new governor, appointed to take Yuan Shi Kai's place in Shantung, is a man of progressive ideas, who is expected to carry out the liberal policy of his predecessor. So far the outlook is hopeful for enlightened government in the new China. The engraving of Li Hung Chang, which we give herewith, is from a photograph taken at Peking at the time the American Board's deputation to China was in that city, and is said to be a most excellent likeness.



LI HUNG CHANG.

THE FIRST GRADUATES AT GUADALAJARA.

BY REV. A. C. WRIGHT.

IT is not often that an institution is permitted to graduate a class before concluding its first year of existence, an event which has just occurred in our new school, Colegio Internacional, at Guadalajara. Some three years ago, owing to the great need of workers in our growing field, three of the students in the training school at El Paso were sent out temporarily, with the expectation that they would return later for another year of study; but the work seemed so imperative in their respective fields that at length all three married, and gave up the thought of further study.

GRADUATES AT GUADALAJARA, WITH THEIR TEACHERS, MESSRS. HOWLAND AND WRIGHT.

With the opening of the school in Guadalajara, however, it was found possible to take these three as the advanced class, and to furnish special classes for their wives for a time. Their seven months of study here have been of great advantage to them, as well in completing their course begun in El Paso, as by bringing them into contact with a class of work and people quite distinct from those of the northern part of the republic where they have lived, and also by giving them an opportunity to attend the National Convention of Young People's Christian Societies in Puebla, in which they saw and

heard for the first time the principal evangelical workers, both native and foreign, of all the denominations working in Mexico.

On the 30th of October this class of three was graduated with credit to themselves and the institution. The church was appropriately decorated for the occasion with festoons of evergreen, and was filled with a congregation of over two hundred and fifty appreciative hearers. Special music was prepared and sung by the students of the institution, which received high praise. On the platform were representatives of the various evangelical societies working in the city, who took part in the program as well as in the public examinations which preceded, and they all expressed high appreciation of the young men and the work done in the school. The themes chosen by the members of the class were: "Self-support in the Apostolic Churches," "The Christian Ministry," and "The Need of Evangelical Schools in Mexico." As we send out these promising workers to the field, we are receiving others to take their places and prepare themselves to help in the evangelization of this most needy country.

MISS CATHERINE H. BARBOUR.

BY REV. W. H. GULICK, BIARRITZ.

It was at the beginning of the year 1888 that I accompanied Miss Barbour from London, through Paris, to her new home in Spain, her love for which home increased from year to year. During the last three years, when circumstances necessitated her residence in another country, she longed to live on the soil and breathe the atmosphere of her beloved Spain. She soon learned the new language, which she spoke well, and was able to take her share in the duties of the school. Though turning her hand to anything and everything that was necessary, her choice was for the natural sciences with strong predilection for botany. Her enthusiastic and able work in these departments awakened like interest in her pupils, and produced such results in their public examinations in the Government Institute that once and again she received the congratulations of the professors. With a frequency that had never before been customary in Spain, she took her pupils to the fields to study nature, near to nature's heart. Every road, and path, and valley, and hillside of the surrounding country were familiar to her, and yielded to her loving inquiries secrets that they do not tell to the careless passer-by.

Miss Barbour's love of nature could not be called merely sentimental, nor was it superficial. She probably had a completer knowledge of the flora of the Province of Guipúzcoa, of which San Sebastián is the capital, than any other person living. Well may her adopted country mourn the death of so able and sympathetic a student of its flowers and plants, its stones and trees, that she loved so intelligently and so deeply. It was a peculiar love that Miss Barbour had for the high hills and the mountains. Climbing was her special recreation, and no height alarmed or discouraged her. In the companionship of the hills she found rest for her body and refreshment for her spirit.

But it would be unjust indeed to let it be thought for a moment that her influence was merely intellectual, for she also reached the character of her pupils by taking an important share in their direction and discipline. An enthusiastic teacher in her special department, she always dwelt upon the truth that all science and knowledge are vain and worthless to him that will not discover in them the Author of all law, and yield himself to the revelations they afford of the infinite power and love of the Creator of the world, and of all that is in it.

MISS CATHERINE H. BARBOUR.

Of her several fields of labor I will mention but one in which she showed the same enthusiasm and intelligent tenacity of purpose that appeared in her labors in the field of science — that of "Christian Endeavor." When she reached Spain there was already in the institute a society of Christian Endeavor. In this her energy and enthusiasm found the widest scope for action, and her missionary zeal the fullest opportunity for employment. At first it was limited to the students of the boarding school; later it was extended to those of the day school and of the congregation, and finally to the entire evangelical community in Spain. Without doubt as the years pass the number will increase in Spain of those who, because of these her labors, will "arise up and call her blessed." In the interests of this branch of spiritual work she visited frequently the different stations of our mission, at all of which she was known and admired for her consecrated zeal.

In this same interest, and for the purpose of establishing a bond of union among the graduates of the boarding school. helped by many willing hands, she sent out at intervals a manuscript letter, which grew into a Monthly Letter of a hundred copies, and then into a printed periodical, entitled *Esfuerzo Cristiano*, with three hundred subscribers, and with now a monthly circulation of some five hundred copies. Truly this paper stands today as a monument and memorial to the Christian zeal and sanctified intelligence of our dear friend.

We shall see her no more, for God has taken her, but in a thousand ways she will continue to speak to us, her example to encourage us, and the remembrance of her acts to teach us. As a mission and as loyal friends, we know that the way in which we can best show our love for her memory will be by an increased activity and zeal in the use of all the means within our reach for the material, moral, and spiritual well-being of the youth of Spain.

A SELF-GOVERNING ORPHANAGE IN INDIA.

BY REV. L. S. GATES, OF SHOLAPUR.

A FEW years ago an account of the "George Junior Republic" appeared in an American paper. It told how wild city boys were taken to the country and organized into a self-governing community. More than twenty years' experience with boarding schools had led me to feel the need of the very best methods of government and discipline. It is easier to govern 500 Hindu boys than 100 wide-awake American boys, but with either class puzzling questions arise.

Taking some of the plans worked out in that Republic and adapting them to this part of India, a great improvement has been made in the management of one orphanage, and others are seeing the advantages of it. There are about 240 boys in my yard, from three to twenty years of age. These boys were asked to meet and choose five of their number to form a sort of police court, which we call a *panch*. These five choose one of their number to act as chairman and secretary. One boy drops out each month, and another is chosen in his place, so that no boy can hold a position on the *panch* more than five weeks continuously. He may be reëlected after a month or so.

All the government of the boys is put in the hands of this *panch*. If anything goes wrong those who know of it are asked to report it to the *panch*. The secretary notes it, and at stated times, usually once a week, the *panch* has a formal meeting at which one or two teachers, and sometimes a missionary, are present to give dignity to the occasion, and advice, if necessary. The offenders are called up and tried in the presence of all the boys. The *panch* decides the cases and determines the punishment. If corporal punishment is decided upon, the missionary administers it. Other punishments are carried out by the *panch*, and are often ingeniously devised. Part of the usual food of a meal may be withheld; he may be made to sit in a separate place while eating; petty thieving, lying, teasing, are punished by making the boy wear on his neck for a day or more a placard with the word "thief," "liar," or "tease" on it. They say that small boys do not care much for such punishment, but the older ones prefer anything else. Not infrequently two kinds of punishment are given for one offense.

Some advantages of this scheme are: The boys can find out the offender much easier than the missionary can. It helps the boys to acquire dignity and self-respect. They cannot all combine to hide mischief from their superiors, as they generally do when the latter are both detectives and court. Abusive speech, which some missionaries may not have learned, is more likely to be taken at its proper value. One of the hardest cases that my boys have had to decide was whether a certain expression was intended for abuse or not. It might mean either of two things. Not the least benefit from this scheme is that things go on pretty smoothly when the missionary is not at home. Punishment may be delayed, but the offender knows that he will not escape. Cases of discipline are much more rare than before the plan was

adopted. There have been months when not a case was reported. The saving of time, trouble, and anxiety for the missionary is not to be despised. The boys like it, and it is coming to be regarded as an important part of their education.

THE PROGRESS OF SOUTH INDIA PROTESTANT MISSIONS.

BY REV. J. P. JONES, D. D., MADURA.

THE region covered by the following review is the Madras presidency and its affiliated native states. Though its population is less than one-sixth of that of India and Burma, it nevertheless has always represented the highest missionary interests of that great land. The Syrian Church traces back its history there more than sixteen centuries. The Roman Catholic invasion of India not only found there its first work and success; the greatest triumphs claimed for it also have been in this territory. Moreover, the first efforts of Protestant missions in the East were made in South India nearly two centuries ago. And during the last century no other part of India has compared with this as a field of Protestant missionary activity and achievement. Today much the largest and best organized missions are conducted here, and their Christian communities aggregate more than half of the whole number of Protestant native Christians in India. In the midst of this region lies the Madura Mission of the American Board. Twenty-eight societies are now conducting thirty-five Protestant missions in South India. All but three of these are the products of the present century. There are only two societies whose work in these regions passes back into the eighteenth century.

I. THE PRESENT AGENCY.

1. THE MISSIONARY FORCE. The missionary body in this presidency has, in the past, had among its members not a few men of distinction — men who would have shone in any sphere of life and who would have achieved large success in any land or profession.

Up to the present time the home churches and missionary societies have continued to send out their missionary representatives in ever-increasing numbers to occupy this field for Christ. The day will come when this foreign agency will decrease and its place be occupied by an efficient Indian force. But that day has not yet arrived. The missionary body is larger today than ever before. Its army of 456 men and 474 women workers — 930 in all — represents, on the whole, a highly intelligent, devout and consecrated body of workers. Of these, 269 come from the American continent, 233 from the continent of Europe, and the remainder, 428, from the British Isles. In the European Missions the male workers considerably predominate; in the American Missions, on the other hand, the lady workers are in the large majority; and in the British Missions the two sexes are about equally represented.

Of all the ladies included in these figures about half are unmarried and are engaged in independent work. Not all married ladies are included in these figures — only those who take an active share in mission work — many of them being amongst the hardest workers in the field.

2. Native Agency. In estimating the development and strength of missionary organizations, nothing is of more importance than a knowledge of the native agency which they have created and which engages in their work. In this particular, South India Missions present a worthy record, and today they possess a force of Indian workers whose number is calculated to greatly impress the student of missions. It is enough to stir within one the deepest emotions to know that an army of 10,551 men and women has been raised amongst the people, prepared by these missions for Christian service, and are now giving all their time and strength to the conduct of mission work, to the development of the Christian community and to the preaching of the gospel of Christ to the Christless. Such a host of workers, under God, ought to be enough to tell mightily in the conversion of this presidency. And we have every encouragement to believe that its influence is to be increasingly felt in the salvation of souls as it becomes more and more possessed and used by God's Spirit.

For the training of this agency nearly all the missions have established and conduct theological and normal institutions. Of the former institutions there are twenty-five, with a total of 337 male and eighty-four female students. The average length of the course is three years. There are also nineteen Mission Normal Schools which have on their rolls 220 men and 205 women. Though the students now being trained in these schools (especially the Theological Seminaries) are far too few to supply the demands of our fields, yet they show a large advance over former years and furnish us with strong hopes for a better trained agency in the future.

There is also a healthy development in the character of this agency. From nearly all the missions the agency is reported to be growing in piety and morality as well as in intelligence. There are still many unworthy ones employed; but the process of weeding is going on; and better men are introduced with encouraging results.

This agency is classified as follows: pastors, 406; catechists, 2,775; colporters, 71; teachers, 6,513, of whom about two-thirds are men and one-third women; Bible women, 786; total, 10,551.

II. Benevolence.

Missionary work is a twofold stream of outgoing benevolence. A study of these two streams is interesting.

(*a*) The offerings of the Church of Christ in the West, which are annually bestowed upon these missions in the form of appropriations, amount to a very large total — more than 3,000,000 rupees, or about $1,000,000.

This comes from the three following sources: Great Britain, Rs. 1,497,919; America, Rs. 932,081; European Continent, Rs. 620,000; a total of Rs. 3,050,000.

(*b*) Looking now at the other stream of Christian offering — that within the missions themselves — we find reason for encouragement. Though not comparable to the above, it is nevertheless cheering not only in its magnitude but in its annual increase. Though a few of the small missions fail to report

under this head we nevertheless have Rs. 248,852 reported. Adding approximately for delinquent missions, we shall have 255,000 rupees. This gives an average of Rs. 1-9-0 *per capita* for all the (159,797) communicants, and nearly 7 annas for every member of the whole Christian community. Considering the deep poverty of nine-tenths of all our native Christians, this is certainly not a bad showing. It is doubtless the highest average, as it is the largest aggregate sum, ever contributed by them. It is also encouraging to know that the highest averages are found among the oldest and best organized missions. This is partly because of the better organization and the training of the Christians; also partly because of the improved circumstances of the Christians of the third and fourth generations.

It is a fact of interest in this connection that the support of the pastors by the native church is becoming more and more common in the older missions — some missions practically meeting all this item of expense. But the cry of "Self-support for Missions" is still far from being met, and, indeed, will never be met in our field in the sense that the present scale of mission expenditure will be met by the people. Self-support must be achieved more extensively by reduction of mission expenditure than by enlarged native contributions.

III. The Native Christian Community.

This community, which is practically the harvest of this century's work, has attained a population of 608,878. Of this number 159,797 are communicants. Comparing these figures with those of 1878, we find that the community since then has more than doubled (from 301,417 to 608,878) and that the communicants have increased from 52,691 to 159,797 — a growth of more than 300 per cent. This is certainly an encouraging advance in twenty-one years. Comparing it with other Christian communities in the same area, we discover that it is about twice the size of the Syrian Christian (330,000), and more than half the size of the Roman Catholic (1,138,772) community. Adding these three communities together, we have a total of 2,077,650 natives in South India who today bear the name of our common Lord and Saviour. This shows that South India is very far in advance of any other part of India in respect to the size both of the Protestant and of the whole Christian community.

For the first generation of Christians we make no large claims on the score of moral excellence. We hold fearlessly, however, that they are positively better than the Hindu classes from which they have separated themselves, and are improving constantly in life and character. We must distinguish between genuine piety, which most of these possess, and the fruit of a high Christian character, which it takes generations to develop in any people. It is quite different in respect to Christians of the second and third generation; especially those who have had educational training. And under the influence of this training in schools and in Christian homes there is rapidly rising a class of Indian Christians which has not only found life and peace in Christ, but which also is being increasingly adorned with the graces of civilization and which reveals the sturdy traits of a high moral discipline.

We would that this class were larger and its attainments still higher. But all our reasonable hopes find growing realization in them. And we are proud to witness many in the missions, and many more who have graduated from the school of missionary guidance and discipline, whom we are glad to recognize and extol as the representatives of a high class of Christian manhood and womanhood.

And what is true of the community in character and life is still more extensively true of it educationally. Missionary organization, with its vast system of schools, is rapidly lifting up our Christian people, as a body, in intelligence and culture. This is not only true of primary education to the masses, but also of higher education to those of the highest mental aptitude.

The consequence is that the native Christian community is today educationally far in advance of all other sections of the community except the Brahmans. And when the true measure of a community's intelligence is measured, as it must be, by the attainment of both man and woman, the Christian is even in advance of the Brahman in all but the highest grade of education.

It is not true that Christianity has thus far only influenced and acquired footing among the out-castes. Many thousands of Sudras have been brought into Christ's kingdom, and now rejoice in bearing his name.

IV. The Non-Christian Community.

Within the field of our survey there are today about 43,000,000 people, which is considerably more than the whole population of Great Britain, and considerably more than half the population of the United States. Of this number probably 3,000,000 are Mohammedans — or six and two-thirds per cent. Of the Hindu community about 1,500,000 are Brahmans. The attitude of this people towards our faith is a matter of much interest. For an intelligent appreciation of this attitude it is well to consider three classes separately.

(*a*) *The Submerged Classes, or the Panchamas.* There is an evident turning of these people towards the Christian religion. It is of little use to study their motive in this matter. It is doubtless largely an economic one — a desire to better their situation and to shake off their social bondage and financial distress. We could hardly expect a higher motive from this people as a class. Whatever be the cause, the last few years have witnessed a turning of this class, as villages and communities, to seek Christian instruction and enrollment. This has been most largely witnessed in the Telugu field. The same thing is true of some of the northern districts of the Tamil country. We thank God for this mass movement, and hope that it may, ere long, spread throughout the whole Presidency and bring into the Christian fold the whole of the out-caste community. They will there find that salvation of soul, elevation of mind, and bettering of social condition which they need. Many of them already recognize in Christianity the power which alone can save them.

(*b*) *The Middle Classes.* This includes the large and well-to-do class of Sudra farmers and merchants. They have failed largely to respond to the

call and claims of the Gospel of Christ. The word "indifference" fairly represents the condition of most of them. They give ear to the message, they assent and give evidence of a certain amount of interest — enough often to encourage and cheer the preacher — but it is rarely of sufficient depth or strength to enable them to face the persecutions which will inevitably come to the convert. To this class the all-embracing tyranny and bondage of caste is everything. It is a greater obstacle to the progress of Christianity than all others combined. It furnishes, against any one who would leave his ancestral faith and be a Christian, the most numerous and most annoying means of persecution ever invented by human ingenuity; and it stands as a restraining terror today in the mind of many thousands who would otherwise gladly become Christians.

(*c*) *The Brahmans and the Educated.* These two classes are largely identical. The attitude of the educated is essentially the attitude of the educated Brahman. To all outer appearance the Christian missionary finds little to encourage him among this class. It seems unyielding, uncompromising, and haughty. There has been a marked advance in this spirit, and a development of positive antagonism during the last two decades. Former apathy has largely given place to attacks on our faith and to loud praises of Vedantism as the way of salvation. This spirit is largely identified with, or springs from, a growing nationalism, or a spurious patriotism such as glories in everything religious which is Indian, and looks with suspicion upon all that seems Western. It has been stimulated by the vagaries and flatteries of theosophy, and by the false stories of Western-traveled "Swamies" as to the so-called triumphs of Hinduism in the West. Side by side with a revived Vedantism is extolled and preached a Neo-Hinduism — a compound from equal portions of Vedic Hinduism, Vedantism, Vaishnavite *bakti*, and Christianity. It is now the fashion for these men who have been trained either in Christian institutions, or in the atmosphere of a Christian civilization, to interpret their ancestral faith in Christian terms, and to breathe a Christian meaning into the language of their Shastras.

To "outer appearance" this is discouraging. But to the Christian worker, who sees below the surface, these indications are only the froth on the surface of a swiftly moving stream of right tendency. These people are beginning, for the first time, to think seriously and philosophically about religion. They are, more than ever before, impatient with their past, and annoyed with the inadequacy of their present faith. It is not strange if they show this feeling in their attitude towards the only supplanting faith. But, in this matter they are on the way of progress. The undercurrent is strongly right, and in the direction of an enlightened and enlightening religion. They are more earnestly in quest of truth than ever before. In confirmation of this, a remarkable change has taken place amongst this very class, during the last two decades, in their attitude towards our Lord himself. Formerly they respected, and were inclined towards Christianity; but they would have none of Christ. They compared him unfavorably with their own gods and heroes. The situation is now reversed, and this is encouraging. They scorn our

religion but they admire our Lord, and recognize his uniqueness in his moral power and in the method of his mission. They eagerly study his life, read books which explain his message, extol his virtues, and seek helps to an imitation of his life. This is as it should be; nor can they, by any possibility, stay here. I deem this tendency as one of the most deeply significant and cheering to the Christian worker in India today. And for this the Christian schools of India are largely to be thanked. They furnish the leaven which is working quietly but mightily in the redemption of India.

Conclusion.

We who labor in South India entertain a profound sense of gratitude to God who has so largely blessed our work during the century which is closing. Almost out of nothing he has brought into existence a church with its great multitude of members. He has enabled his people to develop a vast system of organized activity which will give to the new century a mighty fulcrum for the uplifting and Christianizing of this great people. We rejoice not so much in the harvest which the missions have been permitted to garner, as in the large fields which they have placed under cultivation, and whose beauty and promise inspire the missionary heart. The past century has been largely one of foundation work, of under-surface building. The coming century will be permitted to see the rapid rising of the superstructure of the temple of the church of God. We therefore face the new century with bright hope and cheer, knowing that it has in store a wonderful blessing for the Christian cause.

But we are not unaware of the mighty work still to be accomplished, nor are we heedless of the supreme conflict which our faith has to wage in this land. Never before, in its history, has it met so doughty an enemy — one that has been so accustomed to win, and is so fertile in all the wily resources of a deadly and deadening defense. It will not be the victory of a day. But it will come, and it will be the sweeter because of the severity of the struggle.

REPORTS OF COMMITTEES AT THE ANNUAL MEETING.

[These reports, which could not be printed with the published Minutes of the Annual Meeting in the last issue of the *Herald*, are here presented, as they have such an important bearing upon the work of the Board.]

Committee on the Treasurer's Report,

William W. Mills, Esq., Chairman.

Your Committee respectfully reports that a careful examination of the Treasurer's report, the trial balance and schedules of investments, together with the accompanying certificate of the Auditor, gives satisfactory evidence of the careful, conscientious work of that painstaking official.

The Committee feels justified in commending the very complete and satisfactory system of bookkeeping and accurate business methods of the Treasurer's office, and congratulates the Board on the high efficiency shown in handling its complicated financial affairs. While the greatest economy must be used in conducting the business operations of the Board, the Committee hopes that adequate appropri-

ation can always be made for this office, and for the department of "Communicating Information," so that the proper and efficient operations of the business and advertising departments of this great organization may not be hampered. Three points in the report should be emphasized. First: the increase of the debt since the last annual report from $82,631.16 to $102,341.38; this is to be greatly regretted. In view of the unparalleled prosperity of the country, and of the known increase in wealth of our own denomination, it seems almost unaccountable. Our Treasurer ought never again to be compelled to make such a disgraceful statement. The item of debt should be forever eliminated from his annual reports. Second: the gratifying growth of the Twentieth Century Fund. As shown by the report, this fund now amounts to $78,363.84, with additional pledges sufficient to bring the total up to $99,913.16. The Committee urges the early completion of this Fund to the full amount of $250,000, recommended by our President, and approved by the Board at its last annual meeting, so that the receipts from year to year may be equalized. Third: while the receipts from the Forward Movement are not, and of course cannot be, specifically stated in the report, the Committee believes that but for this wisely directed and energetically managed department, conducted without expense to the Board, the receipts would show a much larger decrease, and therefore recommends that this movement be pushed with all possible energy and enthusiasm.

Committee on the Home Department Report,

President S. B. L. Penrose, D.D., Chairman.

The keynote of the Report of the Home Department is this: "Disappointed, but not discouraged." *Disappointed*, because the blood of the martyrs has not yet been the seed of larger giving, because the personal appeals of hero-missionaries from China, India, and Turkey have not yet had their desired results, because the year ends with an increased debt through lessened legacies and receipts, because the churches still hold back from the earnest support of foreign missions; *disappointed*, because the expansion of the national consciousness to take in foreign relations and transmarine duties has not been paralleled by an expansion of the Christian consciousness recognizing its foreign obligations and assuming its new responsibilities.

The work of the year not only ends with an increase of debt, now $102,341.38, but this despite the fact that expenses had been cut down $14,970 from those of last year. Add the lamented deaths of those pillars of the Society, Dr. Webb and Dr. A. C. Thompson, and one finds reason for a note of sadness sounding through the report.

Yet the Prudential Committee is not discouraged. There are many facts of cheer. The President and officers of the Board have been and are zealous and most faithful in the great work to which you have appointed them. The Forward Movement has stirred the hearts and materially increased the gifts of some of the leading churches and givers, and in all departments of the home field there has been unusual activity in the interests of the Board as shown by frequent public gatherings, addresses by returned missionaries, and the cultivation of missionary zeal. The fields of the Interior District and of the Pacific Coast show an actual increase in the amount of their gifts, in the amount of their legacies, and in the number of churches contributing. In the Middle District there has been an increase in legacies. Twenty-three new missionaries have been sent to foreign lands,

and sixty-one have returned to their work on the expiration of their furloughs. Without expense to the Board the deputation to India has been studying the problems of missions at first hand, carrying inspiration to your devoted workers on the field, and gaining a store of knowledge and enthusiasm which will have great value in the future. The Twentieth Century Fund, which aims to secure $250,000 to equalize the fluctuations in receipts from legacies, has already secured $100,000 of that amount over and above regular contributions from the givers. The nation's responsibility for Christian life in the Philippines has found expression in the generous offer from New York of $6,500 for a mission there, and the pledge of a sufficient sum for a school building. In addition to these encouraging facts we hear whispers of a princely gift from an unknown giver, of a large legacy about to be paid, and of the hope that other men of wealth are soon to show their prophetic appreciation of their opportunity, and experience the joy which comes from worthy giving. God grant that individuals and churches may alike and together be stirred by the world's needs, and give worthily of themselves and their ability!

The report should be studied especially by every member of the Board and every pastor. The slowness of the people in responding to the urgent appeals which have been sounded is usually due to ignorance of the facts and to an unawakened sense of responsibility. Here in Connecticut last year the members of the Congregational churches gave, in all, $1.67 apiece to the work of the Board, counting in legacies with regular gifts, and yet 13 per cent of the 327 churches contributed nothing. The average gift of the church-member in the Southern States was 10 cents, and 78 per cent of their 217 churches contributed nothing. Are our states aware of their standing as regards these things? California is the Golden State, with wealth illimitable, and yet 53 per cent of her 200 churches contributed nothing; the members gave 79 cents each. In Oregon 40 per cent of the churches did not contribute, and 31 cents was the average. Sixty-two per cent of the churches in Washington gave nothing, and the gifts averaged 23 cents per member. Even though these are home missionary states, we believe that a work of education and of grace would change these figures of indifference and thoughtlessness.

When we turn to the older states, facts are still ominous. Here in New England, outside of Connecticut, 325 churches ignored the work of the Board. In New York, 31 per cent ignored it; in Ohio, 25 per cent; Pennsylvania, 52 per cent; New Jersey, 40 per cent; Maryland, District of Columbia, Virginia, and West Virginia, 37 1-2 per cent; with average gifts per member, including legacies, New York, $1.43; Ohio, 66 cents; Pennsylvania, 83 cents; New Jersey, $1.39; Maryland, District of Columbia, Virginia, and West Virginia, $1.69 — the highest rate attained anywhere, unless in Massachusetts, figures for which are not accessible. Of the states of the interior, Illinois leads with $1.06 per member, 79 per cent of her churches contributing, while her neighbor, Indiana, gives 19 cents per member, and 54 per cent of her churches give nothing. Michigan has 341 churches, with 31 per cent non-contributors, and an average of 46 cents per member. Iowa has 318 churches, with 28 per cent non-contributors, and an average of 62 cents per member. Compare Wisconsin with 253 churches, 33 per cent non-contributing, and an average of 56 cents per member, and Minnesota with 237 churches, 37 per cent non-contributing, and an average of 73 cents per member. At the bottom of the list stands Kentucky, with 22 churches, 86 per cent of which do not give, and the average per member is a fraction over one cent.

These figures do not express the poverty of our people, but their ignorance. They call for a campaign of education, thorough, patient, and untiring. How

much fault lies at the doors of the pastors we cannot say, but we believe that a large measure of responsibility rests on those who do not instruct their people in the facts of the world's needs, nor train them to Christian giving.

It has been suggested that the lessening of the receipts of the Board is due, primarily, to gifts for Christian education. Certainly a broad stream of noble benevolence has flowed to our colleges and schools, perhaps wider and deeper this year than ever before, and doubtless this may have temporarily affected gifts for foreign missions. But can we regret the fact? Is not the hope of this Board in an enlightened constituency? Can we deprecate the upbuilding of institutions whose holy purpose is the Christian training of young men and women? If these generous gifts have for a time lessened the receipts of the Board, then have we the more reason to demand of these colleges and schools that their teaching and influence shall be so Christian that their students shall not need to be converted to foreign missions after graduation. And the present withholding shall be matched by a future outpouring.

Finally, we recommend as follows: —

First, that all wise means be taken to secure a yearly contribution from every member of every church, and to develop a sense of responsibility in every pastor.

Second, that our theological seminaries be urged to require, as an essential part of their curriculum, thorough instruction in the achievements and opportunities of foreign missions.

Third, that all Christian colleges and schools be urged to present to their students the heroism and obligation of the missionary life.

Fourth, the report of the Advisory Committee on this Forward Movement presents a gratifying and significant phase of the home work. Thus far each of the 92 churches to which the appeal has been presented, have responded with gifts adequate to the support of a missionary. Already the churches, 54 in number, which have put the plan into full operation, have increased their contributions 147 per cent.

We therefore commend most heartily the methods of the Committee and urge the more general adoption, by individuals and churches, of a missionary pastor, thus linking together the work on the home and the foreign field.

Fifth, we recommend that the method of aiding the Board through the securing of conditional donations be encouraged and developed.

Sixth, that the *Missionary Herald* be maintained as a separate publication, and be granted the means of presenting adequately the work of our mission fields.

Seventh, that a Foreign Missionary Day be regularly observed in all our Sunday schools, and that the last Sunday in October be set apart for this object.

Eighth, that in the judgment of the Board the frequent and regular visitation of each of our mission fields is eminently desirable, and to this end members of the Prudential Committee, or other representatives of the Board, should be sent each year, at the expense of the Board, if need be, whenever it is practicable so to do.

Ninth, that the grateful appreciation of the Board be expressed to the Prudential Committee and officers for their devotion to the interests of the work.

Committee on the Missions under care of Secretary Barton,

Rev. C. H. Patton, D.D., Chairman.

There have been placed in the hands of our Committee 118 type-written pages covering the reports of our missions in Mexico, Spain, Austria, European Turkey, the eastern section of Asiatic Turkey, Japan, India, and Ceylon. After a statement of the missionary force in each field, the reports present a summary of the leading features of the year's work, which is followed by a detailed description of the work and its results at each station. The whole makes a most impressive showing both as to the extent of the work and the manner in which it is conducted.

We have abundant evidence in these reports that our representatives on the above fields are carrying on their labors in a manner as systematic and thorough as it is earnestly spiritual. In the following out of our Congregational genius which we have inherited from our fathers, we have been led to place strong emphasis upon the educational features of missionary work. These reports bear abundant evidence to this fact. We doubt if in all the field of foreign missionary enterprise there can be found the equal to our educational establishments in such countries as Turkey and India. The result is an intelligent and permanent grasp of Christianity on the part of the converts, and in the uplifting influence of our schools upon the life of the people at large is manifest as one reads these annual resumés. While the type of our Christianity abroad, as at home, is intellectual, it is not so in any cold or formal way. Missionary zeal for the saving of individual souls and the warm spiritual life properly associated with this work, seem not to have been sacrificed in any degree to intellectual and social interests. On the contrary, we have been impressed by the fact that the atmosphere of our schools is rather more spiritual than that of the churches.

Let us in the fewest possible words state the situation in each mission which has passed under our examination.

Mexico.— A good year, with large gains in membership and increased contributions, one church contributing $7 per member. Sharp opposition in certain quarters, but wide-open doors on every side.

Austria.— Steady progress. The Blue Cross Temperance Society found to be an effective means of avoiding governmental restrictions in preaching the gospel.

Spain.— International Institute not yet moved to Madrid, but doing fine work. Graduates now working in various parts of the country. Superiority of our schools acknowledged on every side. A new spirit of liberty and progress taking possession of the Spanish people.

European Turkey.— Progress notwithstanding political disturbances and bad crops. Immediate outlook uncertain. Miss Stone's abduction symptomatic of new perils and possible political upheavals.

Eastern Turkey in Asia.— Conditions exceedingly hard. Bitter poverty, crushing taxation. All missionary touring forbidden by the government. Massacres fresh in mind and still threatening. Large migrations of Christians to the United States. Armenian pastors inclined to commercialism. But the work goes on heroically. Orphanages now graduating boys into various trades, and girls into excellent homes.

Japan.— An exceedingly good year in the cities, not so good in the country. Large accessions to the churches; growing signs of Christian unity and increase of evangelical thought.

Marathi, India. — Grand year. Large increase of members and contributions.

Churches and schools reaping the fruits of Famine Relief. Three thousand famine children thrown on the mission.

Madura, India.— Increase in all lines except that of conversions. Falling off there. Work splendidly organized and complete.

Ceylon.— No striking features, but a fruitful year in all lines of work.

Summing up the entire field, covering one-half of the American Board work, we would say that it has been a typical missionary year, not without discouragements on some fields and sharp difficulties on others, but a steady pushing forward, while at least two fields show marked advance.

We congratulate the Board upon the work under Secretary Barton's care, and would extend to the many workers in these fields our hearty appreciation of their labors and our renewed determination to stand by them to the utmost.

The Committee on Missions in Secretary Smith's Department,

Rev. J. W. Bradshaw, D.D., Chairman.

In the reading of this report your Committee has been impressed afresh with the great variety and scope of the work of Christian missions.

To all phases of religious development it bears the good tidings of God's grace; to heathenism in its lowest degradation; to the devotees of the great ethnic religions; to nominal Christians of historic name, whose religion, in the lapse of years, has become formal and lifeless. To peoples in every stage of social advancement Christian missions come, bringing their helpful ministries; to uncivilized nomads who, under the influence of Christianity, are being won to desire for themselves "a local habitation and a name," and to lay the simple foundations of a primitive civilization, like the natives of West Central Africa; to those who, like the Zulus, after decades of such training are beginning to awake to something like race consciousness; becoming restless under the sense of tutelage; disposed to assume the direction of their own affairs, both religious and social, and, under the impulse of this new life, aspiring to take their place with other peoples in national interest and advancement; to peoples, like those of China, the foundations of whose national life are hidden in the mists of the prehistoric, and whose civilization has become fixed and elaborated in the lives of a hundred generations.

We have been reminded, too, under what varied forms, through how manifold instrumentalities the work of Christian missions is accomplished; through instruction in methods of agriculture, in domestic economy, and in the industrial arts; through the conduct of the simpler transactions of commerce; through the reduction of language to writing, and the publication of the printed book; through schools of all grades from the kindergarten to the Doshisha; through the production of a varied literature, which shall not only provide instruction for the untaught, but shall also stimulate, illumine, and guide the cultured and philosophic mind; through the healing ministries of physician and surgeon, and the refining, elevating influence of the Christian home, as well as by means of that which is ever the foremost function of the missionary, the proclamation of the good news of Jesus Christ.

By the reading of this report we are led to recognize anew the marvelous adaptation of the Gospel of Christ to the manifold aspects of human experience, and also the great ability which has characterized the representatives of the American Board; the rare wisdom and skill which have marked their administration of the varied and difficult work intrusted to them. The fruit of their labors is abundant, of inestimable value. Its promise is great beyond our comprehension.

We observe with satisfaction that, in the case of each of the fields reviewed, the general tone is that of encouragement; opportunities of work abundant and multiplying; seed already sown bearing fruit; prospect of greater harvest in the future.

Particularly gratifying are the results of the school work in all the missions considered. The increased attention to industrial training is significant, and it is noteworthy that in one instance, that of the Christian Industrial School at Inanda, South Africa, the school is reported as being the product of the thought, energy, and effort of a native, John Dube.

No higher testimonial to the value of mission work could be desired than the fact that it is raising up those who may become such leaders of their own people as is Booker T. Washington among those of his race in this country.

Notwithstanding the disturbances and disasters which have befallen the missions in China, the situation is one which calls not for retreat but for advance. The city is being built even in troublous times. Where conditions have rendered it possible to maintain schools and the worship of the churches, attendance has been large, and many have expressed their desire to acknowledge their Christian faith.

In their courage and fidelity in the face of peril and death, the Chinese Christians have been unsurpassed by the martyrs of any age, and the ploughshare of persecution has all unwittingly prepared the soil for the reception of the seed of the Kingdom.

It is proverbial that the success of Christian missions is attained in rendering themselves unnecessary. We hail with satisfaction the intimation that the time is not far distant when this success shall have been so far achieved in Central Turkey as to warrant the withdrawal of foreign aid and laborers.

It is particularly gratifying to note that the work in Ponape, abandoned with so great regret ten years since, is now resumed under auspicious conditions. One of the cheering truths repeatedly illustrated in the history of this Board is that clouds pass, the sun remains.

As evidence that this Board is not unresponsive to the spirit of expansion which characterizes our national life is the establishment of the new station at Guam, where work has been initiated under favorable auspices.

In the story of Hawaii we have striking illustration of the rapidly changing conditions of the modern world and of the incessant re-adaptation of missionary methods which is thereby necessitated. The original problem of Christianizing the Kanakas in their simple savagery is altogether of the past. The principal demand for missionary effort in the Hawaiian Islands at present is among the Chinese and Japanese immigrants; and the remnant of the Kanakas are in the struggle of adapting themselves to the conditions of modern civilization, in competition with the representatives of stronger and more disciplined races; that struggle in which, so commonly, the weak and partially civilized succumb and disappear.

We find especial cause for congratulation in the fact that, at last, the indemnity for the destruction of mission property at Harpoot and Marash has been paid by the Turkish government.

The one occasion for disheartenment in connection with this report is that of a depleted treasury: fields ripe for the harvest, which must go unreaped for lack of funds; missionaries taxed far beyond their strength by the multiplied demands of their fields of labor, left unrelieved, unassisted in their loneliness because of lack of funds; native churches, pleading for Christian leadership, left pastorless for lack of funds; a valuable, greatly needed building, in connection with an overcrowded collegiate institute, wholly unavailable through lack of the small amount

which would render it suitable for use; the missionaries of Micronesia face to face with famine at times, because dependent for the necessaries of life upon the haphazard visits of commercial vessels; no new *Morning Star* because of an empty treasury; that right arm of our work in the Turkish Empire, the Publication Department, completely disabled through inadequate appropriations; only $1,000 available in the past year for the maintenance of this department, so indispensable to successful propagation of Christianity.

Is there any voice which can so speak to the membership of our Congregational Churches that they shall hear the thrilling appeal of promise that waits for fulfillment and, hearing, respond?

Report of the Advisory Committee of the Forward Movement,

Dr. Lucien C. Warner, Chairman.

The purpose of the Forward Movement as defined by the action of the Board at its annual meeting three years ago was, "To develop interest in foreign missions among the churches, and especially to secure the adoption of missionaries by particular churches, individuals, and families." During the first two years of its work, the Committee confined itself almost entirely to the duties imposed by the latter clause of its instructions: "The adoption of missionaries by particular churches, individuals, and families." During the past year we have, in addition to this, inaugurated certain measures calculated to "develop interest in foreign missions among the churches."

The active work of your Committee covers about two and one-half years. During this time missionary salaries have been assumed by eighty-two churches and three individuals; 105 salaries in all, as a number of churches have taken a man and his wife. Seven other churches have given the equivalent of salaries, either for special objects or the general cause. For example: The Broadway Tabernacle Church, of New York, assumed the entire budget of the Pasumalai College at Madura, India, which amounts to $2,500 a year. During the year preceding the Committee's appeal to these eighty-nine churches, they gave to the Board $23,960. The total pledges secured through the agency of your Committee were $65,880, an increase of 179 per cent.

It is better, however, to compare the payments of these churches before and after the appeal, than to compare their previous gifts with pledges. Fifty-four churches were enlisted in the Forward Movement prior to the close of the fiscal year, ending August 31, 1900. These churches gave to the Board during the fiscal year closing August 31, 1898, $15,043. The same churches for the last fiscal year, closing August 31, 1901, gave $37,136, an increase of 147 per cent. This increase is certainly very gratifying, and amply justifies the action of the Board in authorizing this special agency for awakening interest in the cause of foreign missions.

We are happy to report that the increased contributions from the congregations of these churches have not involved a reduction in the contributions to the Woman's Boards. In 1898 the Woman's Boards received from these churches $21,842. In 1901 they received $23,111. This shows that the appeal of the Forward Movement has increased the general interest in foreign missions, and that the Woman's Boards have, to some extent, shared in the results of this increase.

The Committee would call attention to another very encouraging fact which the returns from these churches suggest. There are not far from 500 churches in

our denomination which are able to contribute an average of $1,000 a year to our foreign work. This opinion is based upon the fact that these churches expended upon their parish work last year an average of over $6,000. The Committee has estimated that the increased gifts which its appeal would effect, supplemented by the increased contributions to the Woman's Boards, would insure an average of $1,000 a year from this class of churches. We are therefore deeply gratified to find that the amount received during the last fiscal year from these fifty-four churches, which are fairly representative of the 500 larger churches of our denomination, averaged $1,115, or a total of $60,247. We feel, therefore, that we have increased ground for believing that eventually the 500 larger churches of our denomination will contribute annually one-half million dollars for our foreign work.

The Committee has long desired to extend its work so as to reach the large number of smaller churches which are not able to assume the entire salary of a foreign missionary, but the pressure upon Mr. Wishard's time, while covering the field alone, made this impossible. The Committee has, accordingly, engaged Mr. Benjamin C. Marsh to assist Mr. Wishard in his work, and has now entered upon a definite campaign of education. As often as possible, district or state councils are held at convenient centers, to which delegates are invited from all the surrounding churches. Four such councils have already been held, attended by an average of thirty-five delegates. The exercises have been somewhat informal. Each delegate is provided with a note-book and pencil. Brief addresses are given, outlining practical methods for creating interest in foreign missions. Each delegate is questioned as to the methods now employed in his church, and an effort is made to secure the adoption of such new methods as will be most effective. The fundamental methods considered are: The Monthly Missionary Meeting, The Mission Study Class, The Missionary Library, Systematic Appeals for Money, and especially the appointment of Missionary Committees in each church to see that these important lines of work are actually inaugurated and carried on.

As the culmination of the Local Councils, a National Council was held in July at Silver Bay, Lake George, lasting from the 6th to the 15th of the month. This was attended by 207 delegates, representing 101 churches in eighteen states and Canada. One hundred and ten of the members were men, and all but twenty-four were business men. The fact that so large a number of business men should leave their places of business and spend nine days in the study of missions is a striking indication of the readiness of the church membership to take hold of missionary enterprises.

Another means of stimulating missionary interest has been the introduction of the Forward Movement Missionary Library, consisting of sixteen volumes of choice missionary books. The net price of these books is $18, but we have secured such reduction in the price as to enable us to place them with the churches for $10. Eighty such libraries have already been sold, which means that over 1,000 missionary books are in circulation in eighty churches. The Mission Study Class has also been introduced in a large number of the churches which have taken this library.

The Forward Movement has been entirely supported by contributions outside the regular gifts to the Board. The special thanks of the Committee are due to those whose liberality has thus far enabled us to carry on this work. With the existing condition of the finances of the Board, it seems best that the support of the Forward Movement should still be contributed independently of the treasury of the Board, and to this end we ask the aid of those friends who understand and appreciate the value of this work.

LETTERS FROM THE MISSIONS.

Japan Mission.

OKAYAMA AND THE FORWARD MOVEMENT.

UNDER date of September 23, Dr. Pettee writes: —

"The second campaign of this year of spiritual conflict opens today, September 23. A week of prayer and then a week of preaching and personal effort are already arranged for. In this connection it is worth recording that I had the pleasure a week ago of baptizing at the Okayama church nine adults — seven of them men. The Sunday before there were twenty-six baptisms (thirteen of them adults) at Kasaoka, thirty miles west of here, and the Sunday before that the Ochiai church, forty miles to the north of us, received seventeen additions. Such are some of the results that can be tabulated of the spring and summer campaign.

"Among these recent accessions are a few very interesting cases. One entire family of five members received baptism at the same time. It was a glad day indeed for that household. The head of the family, now employed in a local bank, first heard the truth in this city when Dr. Berry and others came here to reside. After twenty-three years of waiting, the fruit now appears. Among the number was a thoroughly reformed profligate of the blackest type. Also a young man who for years had known his duty, and who by yielding at last closed the circuit of a Christian family, every member of which is now a professed disciple of Jesus Christ. The Christians have learned the value of persistent, personal work. Their courage is revived. They have the confidence that is born of conscious power and restored vigor. Their prayers are full of faith and their endeavors full of life. All this presages further victories in the righteous warfare.

"The orphan asylum celebrated yesterday the fourteenth anniversary of its institutional opening. Mr. Ishii and the band are still touring along the northwest coast, having been highly successful in Niigata and adjacent cities.

"As soon as repairs are finished upon the Japanese house she is to occupy, Miss Wainwright will move to the northern part of this city, and thus get a closer grip on the work in that section. We bemoan our fate as a station that, owing to the scarcity of workers, we must heed the command of the mission and yield up Miss Gulick to Miyazaki in the near future.

"We long and look for Miss Adams' early return, and further feel that with the increasing development and requirements of the orphan asylum, as well as the pressing needs at this critical time of the general work in our city and prefecture, we must be given one additional family properly to care for the work entrusted to our station. We shall persist in our appeal to the mission (which already endorses our petition), to the Board, and to the American churches, until our modest request is granted.

"Rev. T. Miyagawa, of Osaka, the eloquent preacher, is to be with us October 1 and 2, so as to start our fall campaign."

THE DOSHISHA.

DR. ALBRECHT, writing from Kyoto, October 2nd, says: —

"The Doshisha opened September 10th, and all its classes are well under way. The numbers at the close of September were 233 in the boys' department, over against 174 one year ago. The girls' school counts fifty-seven pupils. In the Vernacular Theological Department we have an entering class of seven, all from Kumiai churches, over against six last year, of whom two were

from United Brethren churches. The other students have all come back from their summer work, so that we have sixteen regular students in this department. Five special students, mostly evangelists who have been for several years in practical work, take partial courses. As, with the exception of English, all studies are taught to the whole department as one class, to have twenty-one young men to instruct is certainly an inspiring work. The English Theological Department, to which only graduates of the Doshisha Collegiate Department, or of schools of similar grade, are admitted, has also been reopened this year, although only with two students. As the Doshisha proper gains again in numbers and in religious power, this department likewise will gain.

"If both the number and the spirit of the students give good reason for hope and courage, the composition and spirit of the faculty do so in even greater degree. We are securing some very promising young men. For the theological faculty we have secured Messrs. Aoki and Hino, both former Doshisha students, the former also a graduate of Princeton Theological Seminary, where he specialized in Old Testament studies; the latter a graduate of Union Theological Seminary in New York City, where he gave some special attention to philosophy and kindred studies. Princeton and Union coöperate cordially in the Doshisha.

"For the academical department we have secured Messrs. Nakaseko and Yamaguchi from Yale University, Mr. Hirokawa from the Boston Institute of Technology, and Mr. Tamura, an ardent student and practical business man, who, constrained by loyalty to his alma mater, comes to aid his friends in their endeavor at rebuilding the institution. Mr. Otsuka, a graduate of the collegiate department of Cornell University, who is acting principal, is filling this difficult position to the satisfaction of every one. There are few men who are having a stronger, more spiritual influence over the students than he is exerting. Mr. Wada, a graduate of the College of Philosophy of the Imperial University in Tokyo, is chairman of the Students' Y. M. C. A. of this city. Certainly the men constituting the Doshisha faculty today are a fine, promising set of young men, filled with a spirit of loyalty to their alma mater, and with a spirit of earnest devotion to their Master. Since it is the teachers who make the school, we have good hopes for our beloved Doshisha. The rumors that have appeared in some places about strife and division in the Doshisha faculty and board of directors are wholly without foundation. Never has there been greater harmony. Mr. Hirotsu leaves his work as principal with the sincere appreciation on the part of all of his faithful, earnest labors in behalf of the school. Croakers and evil-wishers are still not wholly wanting, and we here on the ground can trace some of these rumors to just that kind of a source.

"The churches are girding themselves for the fall and winter campaign. The Special Advance Movement will be pushed with renewed vigor. Already special meetings are being held in several churches and preaching-places. Mr. Mott is expected here October 13 to 15; earnest prayers are being offered, and careful preparations made, that his coming may prove of great blessing to the young men.

"There can be no question that the present is the time for a general advance here in Japan."

CHRISTIAN WORKERS IN HOKKAIDO.

MR. ROWLAND, of Sapporo, reports a convention of unusual interest held at Hakodate, covering six days, from August 28 to September 2, of which he says: —

"All workers, male and female, native and foreign, of every Protestant fellow-

ship in the whole Hokkaido were invited. And representatives of the Baptists, Congregationalists, Episcopalians, Methodists, and Presbyterians were in attendance to the number of upwards of eighty. The absence of representatives from three churches is probably due to the fact that their numbers are few, and at present without commissioned ministers.

"This is believed to be the first so comprehensive meeting ever held in any section of Japan. The Tokyo Conference of last October was unique and inclusive, but it was composed of foreign missionaries only, while our meeting was constituted of foreign and Japanese workers on equal footing. The credit of the conception of such a meeting, of the working out of the plan for it, and of the carrying out of that plan belongs to our Episcopalian brethren of the Church Missionary Society. First and foremost are our thanks due to Rev. Walter Andrews, of Hakodate. He worked untiringly for months, and it was through his efforts chiefly that the conference was such a marked success.

"The purpose set before the meeting was a double one. On the one hand it was for our own spiritual culture, the quickening and deepening of personal spiritual life — a sort of minister's retreat. On the other hand, it was to promote amongst us all that spirit of union for which Christ prayed, to thus promote a perfect interdenominational comity among our various church orders, and to secure thereby the greatest economy in all our evangelizing operations.

"Out of this purpose grew the character of the daily program. During the first four days were held sunrise prayer-meetings, and morning sessions for two half-hour lectures by persons previously chosen for that duty. Each afternoon was held a session for prayer and conference, or else for an open parliament, and the evenings were given up to preaching services for the churches of Hakodate as well as for the workers assembled from abroad. On Sunday, the fifth day of the convention, there was a union service in the afternoon, with a sermon for workers. And on Monday, after a sunrise thanksgiving meeting, a tram-car trip to a hot spring and a sociable and luncheon there which closed our six days' fellowship.

"The results of the conference can hardly be gathered up and put into words. As it was not a business meeting, there was nothing like a formal expression of the mind of the conference, except the resolution to hold another similar conference next year at Sapporo, with a few directions concerning its management and the appointment of a committee of arrangements. But the decision, unanimous and hearty, to hold another similar conference next year, in itself indicates something of the profit and helpfulness of this. Suffice it to say that the mutual acquaintance of these eighty Christian workers with one another was greatly promoted; and that the deepened sympathy and mutual understanding will enable us to be more truly brethren and more helpful co-laborers in the vineyard of our common Lord."

Micronesian Mission.

FROM RUK.

LETTERS have been received from Dr. and Mrs. Hyde, dated Ruk, August 1st. They have begun work very happily, and with every promise of success, but to their own great grief, as well as that of their associates, it has become apparent that, on account of the state of Mrs. Hyde's health, it will be necessary for them to return to the United States, probably not to resume work at the Islands. Nevertheless, they are hard at work until such time as their return is provided for.

Dr. Hyde reports of the outstations that, on the whole, they are in good condition, though at one place the people have left school and gone back to heathen ways. While some of the teachers are not fully competent to occupy the positions they hold, others are rendering good service. Dr. Hyde writes: —

"We have just placed a teacher on an island that has been asking for one for some time. It is in the extreme west of the lagoon, and a very wild place. At another island we located a new teacher in spite of the hostility of the chief and people. He was received by two or three people. This was a few months ago, and now there are many people about him, with several ready to unite with the church, and all seem to favor him. One of our teachers from the Mortlocks reports the work there as in good shape, and bids us not be discouraged by anything that happens on Ruk. He reminds us that at the first the work at the Mortlocks was slow, but that now the Christians are many."

As to the boys' school at Ruk, Dr. Hyde reports that they have a good set of pupils. There has been a weeding-out process, and among those who remain there are some who seem truly spiritual, and are earnestly endeavoring to prepare themselves for teachers. "There is the right ring to their words and conduct, and I feel that they will make good leaders." Dr. Hyde speaks of the temptations to which many of their Christians are exposed, but he adds: "It is most grateful to see how some of these natives stand firm and true, leading right lives. It is a great witness to the power of the gospel."

THE PEOPLE — THE CHILDREN.

Mrs. Hyde refers to the reception given them when they reached Ruk, and to the general character of the people: —

"We were given such a warm and hearty welcome — the boys and girls of the schools singing so earnestly. Their bright and happy faces gained an immediate entrance to our hearts, and I think we loved them from the first. They were much surprised and also pleased that we were able to greet them in their own language. Our tongues and arms fairly ached after the long hand-shaking and saying '*Rau Allim*' (good-day) was over.

"With me there has been nothing of repulsion to overcome. In this I am, no doubt, reaping the benefits of what others have sown. In years gone by, perhaps, it was hard to realize while looking upon the face of one of these degraded beings, sunken so low in heathenism, that an immortal soul was there. But what a wonderful change the name of Jesus and the story of his love has wrought. There is now, I imagine, in the face of the most abject heathen who comes about our doors, a look of intelligence, a human look, which would not have been perceptible a quarter of a century ago.

"We find our people, as a whole, bright and very lovable, with many characteristics which make work among and for them a pleasure. Still, they are, as yet, a happy-go-lucky race, thinking and caring little for the future. If they are happy today, they are weak and faulty, and have many, many sinful ways. But when we remember the wickedness that prevails in our own enlightened and Christianized land, and the few years that these people have known of a better life, we are patient with their many shortcomings.

"My heart goes out especially to the dear children about us. They have as little care as did Topsy, who 'jest growed.' Their surroundings are *so* evil and impure; before babydom is left behind they know enough of sin and wickedness to make one shudder. Oh, if these little ones can be reached and brought into the fold, what a transfor-

mation there may be in the coming generation. To be the child of Christian parents means as much here as elsewhere."

West Central African Mission.

RAPID DEVELOPMENT.

LETTERS from this mission are very brief, but they refer to an unwonted interest shown on the part of the natives. Dr. Wellman, of Kamundongo, writes: —

"We have reported the remarkable spread of the work among the native villages during the last six months. You can imagine that the increase in the number of adherents who expect free medical treatment from about 200 to over 1,000, all in a few months, has compelled me to reorganize the medical department. I have done this by pressing in native help, by cutting down all I can on other work, and by increasing my fees so as to diminish as much as possible the number of pay patients.

"The hospital is at last becoming a fact. The first ward is approaching completion, and the kitchen is under way. My health is splendid."

Mr. Sanders, of Kamundongo, wrote, July 5: —

"It looks at present as if the work were about to advance more rapidly than heretofore. We have started one new school since the annual meeting. It is but half an hour from this place. One of our strongest fellows, Kolembi, has been put there, and we are putting prayer there, too. People at a distance have been wont to dismiss the gospel with the remark that those near us do not accept it. Hence it cannot be that it stands examination. We hope one stronghold of unbelief near us may be cast down, being changed into a Christian community. It looks as if we might soon have several more applications. Evidently the spread of the gospel in this region is to be along the line of opening schools around which will crystalize churches.

"At the annual meeting we heard Chief Kanjundu tell of his conversion. Afterwards we invited him to come here. He was with us last Sunday. We were pleased with his testimony, which took the place of the sermon. He gave the impression of thorough sincerity. We are having good congregations now, but there was an especially good attendance to hear him."

At a later date, August 6, Mr. Sanders reports the prevalence of smallpox to such a degree that they were constrained to hold services in two places: one for those who have had the disease and the other for those who have not. Nevertheless, the outlook is very encouraging at all the stations, calling, as Mr. Sanders says, for "earnest prayer at home as well as for redoubling our efforts here." He adds: —

"We do not wish to give the impression that things are more favorable than they are, but at this station it never seemed so certain that the shower of blessing was falling on us as at present. At the schools of Kambueyo, Ciputue, and Cisanji there are young men and women whom the teachers believe to have really set their hearts to obey God. One, Kasinda, at the Hosi school, is a hopeful case. There is another fine young man at Nyunya, where no school exists."

Zulu Mission.

ORDINATION AT DURBAN.

MR. BRIDGMAN, under date of September 25th, writes: —

"Our church here in Durban has witnessed a very important event, viz., the setting apart of its preacher to the pastorate. For some years William J. Makanya has served the church faith-

fully, and for two years the people have been desiring his ordination. At last, the time seeming ripe, the church called an advisory council, consisting of the pastors and delegates of seven sister churches, four missionaries, and two English Congregational ministers. That this body was disposed to do thorough work may be inferred from the fact that the examination continued without intermission from 2.30 until 7 o'clock. In reply to questions, the church officers showed that the people were unanimous in their choice of Mr. Makanya, and that as to running expenses they were financially independent. Not long ago they had raised $100 for the repair of the chapel, and the pastor's salary and house rent, together more than $30 per month, were regularly met.

"In relating his Christian experience the candidate said that he was led to accept Christ through a deep impression made by the death of his boon companion, this when he was fifteen years old; but even after his profession he had for some years led a sinful life. The written statement of belief touched only upon the persons of the Trinity; but the incompleteness was more than made up by the round of questions from the native pastors and delegates. These were as incessant and as rapid as the fire of a Maxim, and they covered the whole range of doctrine; but the candidate was equal to the occasion. I am sure you would have rejoiced to hear the unassuming, straightforward, scriptural answers. In his soundness of views orthodoxy surely could have found nothing of which to complain; but the readiness and assurance with which certain grave and vexed questions were settled would have simply paralyzed the most advanced school of interpreters!

"This examination by the council was on Saturday, but the ordination exercises were held on Sunday afternoon so that the church members, all of them laborers, might be present. Long before the hour the chapel was crowded, and the overflow meeting in the open air was even larger than usual. Altogether there must have been 800 people present. Every week emphasizes our great need of a new two-story building. We can never improve our magnificent opportunities without it. The program for the ordination was the usual one for such an occasion. It was an impressive service throughout. Our patriarch missionary, Mr. Pixley, offered the ordaining prayer. It was apparent that Makanya was deeply stirred, and at the laying on of hands his whole frame shook with emotion. The church is very happy in its full-fledged pastor, and not long since a thank-offering was made to signalize the realization of their hopes. Our earnest prayer is that the union may be blessed of God to the advancement of his Kingdom.

A MEMORABLE SABBATH AT IMFUME.

"I must not omit to tell you about our blessed experience at our old Imfume home. I have told you about the praying band which, after the week of prayer in January, held meetings every night for more than a month, and in all weathers. Ever since there has been considerable interest at Imfume. This was heightened in May when an evangelistic company, called the "volunteers," came from a sister church and held special services. The Christians were greatly stimulated, and became more earnest about preaching in the kraals. They no longer waited for Sunday, but sallied forth by twos and threes on week days. Reports of conversions both on the station and amongst the heathen neighbors reached me from time to time; but I was hardly prepared for what I saw on visiting Imfume the middle of July.

"It was at the noonday service, or the 'big meeting,' as they call it there. The spacious church was well filled. After the opening exercises, the baptism

of children, and the offering, which was a record one of £7, came the sermon. I had just read the text when a heathen woman in buckskin petticoat arose at the back of the house, walked slowly up the aisle, stood in front of the pulpit, shot a bare arm straight above her head, and pointing heavenward said, with clear voice, '*Ngi keta i Nkosi*' (I choose the Lord). I asked one or two questions, gave some words of encouragement, and started in again; but I had spoken only two or three sentences when a young woman with a blanket covering from shoulders to knees, blue and amber beads strung on twisted locks of hair, and wearing other decorative toggery, came forward and standing in front of the desk, said, '*Ngi keta i Nkosi.*' Addressing a few words to her, and promising further attention by-and-by, I once more began to preach; but before five minutes passed the same experience was repeated. And later on, the same thing occurred, I believe, twice more.

"Now, perhaps my brother ministers are asking, 'Why did you try to go on preaching? How could you refrain from turning the service into a great inquiry meeting?' Yes, that question came to me very forcibly, but you readily see there was not much time to debate it. Nevertheless, I trust I was led in the decision to deliver the message, adapting it as well as possible to the conditions. In the first place, I knew that for months the people had probably heard little but exhortation. Instruction was certainly needed. Moreover, as we have often seen, the people were not sticklers for ceremony. Those moved to stand up for Jesus would do so, whether preaching were in progress or not. And above all, in past revivals many had said, 'I choose the Lord,' only to choose the devil very shortly afterwards. Now, at this service my subject was 'true and false repentance,' as suggested by Finney from the text, 'For godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death.' I was more solicitous for a genuine work than for a large one.

"Before closing I invited all who had recently accepted, or who would then accept Christ as their Saviour, to come forward. Fifty responded, some being men. The number was about equally divided between kraal and station people; and gathered there about the platform we had a season of counsel and prayer. I hardly recognized old Bubu, whose picture appeared in the *Missionary Herald* of September, 1900. To his shirt he has added a pair of trousers, and has cut off his head ring. This latter shows that he means business. A brief intermission followed this meeting, and then the church members assembled again, and under the leadership of a brother missionary we had blessed fellowship about our Lord's table.

"Most gladly would I have lingered at Imfume to help on the good work in progress, and to give special attention to the young converts; but pressing calls elsewhere made this impossible."

On the cover of this number will be found a photo-engraving of the good deacon of this Imfume church, with his wife and children.

Western Turkey Mission.

THE INSTITUTE AT SMYRNA.

MR. MACLACHLAN, under date of October 15th, refers to the opening of the Institute: —

"We have never been so completely overwhelmed at the very opening of the year. Last year, which was considerably in advance of any previous year, our highest attendance was about 200 (towards the middle of the year), while we registered in all throughout the year about 210. This was supposed to be the full limit of our capacity — indeed, we felt we were quite overcrowded. This

year, however, our attendance ran up at once to over 230, and at the end of the first week we were obliged to make public announcement that we could receive neither day students nor boarders. Still applications continue to be received daily, which we are obliged to refuse, as we have room for no more.

"The most trying element in the whole case is that our great four-walled building (100 x 50 feet) stands just as we purchased it nearly two years ago — *empty*, while a thousand pounds would equip it and make certain necessary changes in our main building, which would not only make room for fifty more students, but also provide comfortable accommodation for those now in attendance. Surely there are men in America who, if they knew our case, would at least make this provision for the institute at this most critical and yet most promising period in its history.

"Of the 230 odd now in attendance, considerably more than one-half are in the college department. By far the greater proportion of our new students this year are young men who have finished their studies in the higher grade schools in Smyrna and other places throughout this great field. All the members of our staff are in excellent health and spirits; full of happy enthusiasm at the prospect of a heavy and prosperous year of service."

Ceylon Mission.

THE SCHOOLS.

MR. BROWN, of Udupitty, writes of the important work to be done in their village schools: —

"The children of this country furnish the missionary with a most magnificent opportunity, and his great burden is that he is meeting it so inadequately. Our chief means of reaching the large number of children here is the village school, and I make a plea for these schools.

"We have about 125 village schools, all established by the mission and receiving government aid, for the teaching of purely secular subjects. The government expressly stipulates that it gives no aid to religion by grants. This does not mean that we are not permitted to teach religion in our schools; but for the expenses of that teaching we must furnish the funds. Further, the government grants cannot be used for buildings and repairs of buildings, but only for salaries, furniture, and books, so that in the equipment and the carrying on of the school there are large items of expense for which no provision is made by government. In this the government is perfectly right. Indeed, for the present state of the country, the system is an exceedingly good one in its main features. But it places a large responsibility on the missions which receive such aid. If they are going to meet the government fairly and deserve the grant-in-aid, they must have good schools in every particular. Now our American mission schools are not a credit to our Board, or to the Christians who support, or rather who do not support, the work. The money which we have to spend on such work for our 125 schools is $266.66, giving a little over $2 a school for buildings and repair, and to carry on religious instruction. Most of our buildings are made of mud with wooden supports and roofs, and covered with palm leaves. Such buildings are not durable, and many of them should be immediately replaced with stone buildings, which are proof against white ants. A good stone building, which is thoroughly durable, can be put up for $75 to $150, according to the size and location, and the annual repairs would be slight compared with those of the inferior mud variety. Every year a new hedge, and every two years new thatching must be made,

making an expense of from $3 to $10 per school.

"It needs no argument from me to prove that a strong Christian school in a community is an immense power for good. The pupils in these schools come to us from one to eight years in succession, and learn readily the lessons taught to them from the Bible and the catechism, and conversions are not infrequent. But they become more directly a means to conversion by being feeders of our boarding schools, where the missionary has the best chance for directly influencing the children. Most of these schools are also the meeting places for Sunday schools, and preaching services on both Sundays and week days. They are the centers of the religious life of the village, from which the truth may radiate into every home in the village. They strike at the very root of heathenism by teaching the children. If we can teach the 10,000 children who are in our schools the truths of Christianity, what a tremendous force we have set in motion to overthrow heathenism. There is no department of our work capable of such large development or which gives greater promise of large results for the building of Christ's Kingdom.

"A school house can be built for from $75 to $150. The work of evangelization can be carried on in such a school for from $10 to $30 per annum."

NOTES FROM THE WIDE FIELD.

AFRICA.

STEAMERS FOR THE CONGO.— Two new missionary steamers have been provided for use on the mighty Congo and its affluents, and they promise to be very useful in the work of evangelizing that vast region. First was the *S. S. Lapsley*, named in honor of that valiant young missionary of the Southern Presbyterian Board who laid down his life some few years since. This vessel was constructed at Richmond, Va., costing about $10,000 delivered at the mouth of the Congo. She had then to be taken to pieces, conveyed by rail to Leopoldville, reconstructed at the heavy cost of over $8,000. To meet this total cost of $18,466, the children of the Southern Presbyterian church have given over $15,000. The vessel is working admirably, having made the tour to Luebo and return in twenty-six days, a distance of about 1,800 miles, thousands of natives welcoming the steamer with songs of praise and all sorts of demonstrations of joy. *The Missionary* says, "Just ten years from the time our sainted young pioneer first landed at Luebo, amongst savages and in a country hitherto wholly unknown, a beautiful vessel bearing his name on her silken flag steams to the Luebo landing, amid the songs of thanksgiving that rose from the hearts and lips of the multitudes that greeted her."

The other vessel provided for the Congo is the steamer *Livingstone*, built by friends of the Congo Balolo Mission in memory of Mrs. Grattan Guinness, who as long as her life lasted, did so much for this mission. The *Livingstone* was built in England and, like the *S. S. Lapsley*, has to be taken to pieces and transported by rail from Matadi to Stanley Pool at a cost of $10,000. Enormous as this sum seems, it is much less expensive than the carrying by porters over the 250 miles around the cataracts. No piece of the steamer thus carried could weigh more than ninety pounds. The first cost of this steamer is already met, but she will not be sent out until the amount needed for her transportation and reconstruction is provided.

FROM UGANDA.— The intense desire of the people of Uganda to secure Bibles has been often referred to. A recent letter reports the arrival from England of a consignment of Bibles and of the way in which they were received: —

"The new Bibles have come and are selling like wildfire, and in spite of the almost prohibitive price, the first edition is almost entirely exhausted. The Muganda has a keen appreciation of good print and binding, and to see him handling his books or bandaging them with strips of calico when he has finished using them would delight a book lover. In order that the Bibles might get as quickly as possible into the hands of the teachers, who so sorely need them, the Bishop determined to reduce the price of the cheapest to two months' wages for those teachers who had already taught a year, and to three months' wages for a slightly better quality. This would seem dear enough to Christians in England, but the very day the news was given out, a great crowd of teachers fairly danced down to Mr. Millar's house to have their names written down for a 'Holy Book,' shouting and singing with such beaming faces. They came as we were walking along from the prayer meeting, and crowded round the Bishop, kneeling at his feet, crying, 'Joy, Joy! God be praised, God be praised! Some of them quite broke down. It brought a lump to one's throat."

Sir Harry Johnston on Uganda.— This British Commissioner in Uganda has presented a report to Parliament concerning the condition and prospects of this kingdom now under the British Protectorate. Only extracts of this report have fallen under our eye, but some of these extracts give striking testimony to the value of Christian missions in that central African kingdom. The value of this testimony is all the greater because it is given by one who has not been there for the purpose of examining or sustaining missions, but simply as a government official, looking out for the interests of his country. The people are spoken of as charming, tactful, and courteous, and the results of missionary work as "most satisfactory." In this report Sir Harry Johnston says: "It has become of late somewhat the fashion to lay stress rather on the evils than on the benefits resulting from the establishment of European control over native races, and it is therefore satisfactory to learn that the benefits in the case of Uganda are very real and fully appreciated by the natives themselves, who have a lively remembrance of the horrors enacted under their native rulers." As to the Uganda railway, reports come that in February last the rails were laid 476 miles, and they should reach Lake Victoria this year. This, however, would not mean the completion of the road which has still to be ballusted and the bridges built.

The New Cathedral in Uganda.— The old, huge church at Mengo had become unsafe. It was about 150 x 75 feet. It is now being replaced by a brick structure, and for months hundreds of people have been working to complete the structure under the care of a competent architect. The king and the chief men, including the Katikiro himself, took a most active part in the enterprise. One of the missionaries wrote: "It was a sight angels must have rejoiced over to see the greatest chief in the land carrying on his head, not once or twice, loads of clay for the house of God." On June 18, the corner-stone was laid in the presence of an immense concourse of people. Little King Daudi, duly assisted by others, lowered the massive block with pulleys, repeating solemnly in the native tongue "in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

BRITISH COLUMBIA.

The Fire at Metlakhatla.— A serious disaster has overtaken the English Church Missionary station of Metlakhatla, which is not to be confounded with the new Metlakhatla, under the care of William Duncan, which is in United States territory. In the absence of Bishop Ridley from Metlakhatla, the fire broke out

which destroyed the great church and several schoolhouses and many other buildings, as well as the Bishop's schooner. The Indians at the time were mostly absent at the salmon fisheries, and there was nothing to stop the conflagration. The value of the property destroyed is not far from $35,000. Bishop Ridley writes: "I mourn for my library, all my manuscripts, the work of many years, on subjects that are peculiarly my own, translations of Scripture, folk-lore, poems, two grammars — one very complete, my best work — and material for a book on the origin, habits, traditions, and religions of Indians. 'Tis, I think, a real loss to literature, seeing I cannot live long enough and have not the energy to try and reproduce even some of it. It is my second great bereavement."

MISCELLANY.

BIBLIOGRAPHICAL.

Constantinople and its Problems: its People, Customs, Religions, and Progress. By Henry Otis Dwight, LL.D. Illustrated. F. H. Revell Co. Pp. 298. Price $1.25 net.

There have been many books published concerning Constantinople, describing its beauties, its history, its topography, its archæology, and its monuments, but this volume of Dr. Dwight's is of another sort and it is as unique as it is charming. Passing by what may be termed the externals, it dwells upon the throbbing life of this cosmopolitan city. Dr. Dwight presents the city as a center where forces from Europe and Asia meet in an extraordinary way. The chapters upon the Mohammedan question, the woman question, and the Eastern church could have been written only by one who had lived long among the Orientals, and whose powers of observation were matched by a clear discernment of causes and probable results. Having been born in Constantinople and a missionary there for more than thirty years, Dr. Dwight has had to do with all classes of the people, from the highest to the lowest, and he has used his opportunities most admirably. The book is enlivened with a multitude of incidents which have fallen under his own eye, and the reader will be not only instructed by its facts but delighted by its style. The last chapters especially, entitled "School and School Teachers," and "A Half Forgotten Agency," present in a striking way some results of missionary work at this central point of the nations. Would that the statements here made as to the press and its power at this point where there are the finest opportunities for reaching out to various nationalities, East and West, could be read by men of means who are ready to seize golden opportunities for doing a large work in the world for the glory of God and the welfare of men. The enfolding of these opportunities at Constantinople, given in the closing chapter, would surely move some of God's people to provide for this need. Altogether this book is one of the most readable as well as instructive volumes coming from the press in these recent days.

Via Christi. An Introduction to the Study of Missions. By Louise Manning Hodgkins, M.A., author of "A Guide to the Study of Nineteenth Century Authors." New York: The Macmillan Co. 1901.

Miss Hodgkins, as the president of the New England Branch of the Methodist Woman's Foreign Missionary Society and the editor of the *Woman's Missionary Friend*, has a prescriptive right to speak upon the study of missions.

The growing desire for union among Christians for the world-wide work committed to them by our Lord, which took form in the great Ecumenical Missionary Conference of 1900, in New York, has found still further expression since that wonderful gathering, in various ways. One way is the recommendation by a committee of that conference, com-

posed of representative women of all denominations, of a united study of missions by all foreign missionary societies of women, of which there are about fifty throughout Christendom. It was thought that this study might bind all these societies together in renewed zeal, effort, and courage, for the fulfillment of Christ's last command.

The committee has outlined a course of study reaching over several years. The present volume is the first of a series, and it will be followed by other books treating of missions in India, China, Japan, Turkey, and elsewhere.

A preliminary study of the early spread of the Kingdom, which has always been by the way of missionary effort, was most desirable. It is here offered in a very attractive, readable, and thoroughly reliable form. The six tables which outline the history from apostolic days, down the centuries to Carey and Judson, are the result of much painstaking research and will be invaluable to the societies for which they have been prepared. They give the great events and name the chief personages coeval with the different missionary movements of the ages past.

Besides the fresh, unhackneyed telling of the story, there is a devotional tone given the book by the insertion of hymns and prayers, and of short passages from the sermons of the period under consideration.

It is hoped that in these days of women's clubs there may be many a woman's missionary society to which this book will be a guide and an authority. Its exhaustive list of books of reference adds greatly to its value.

Men of Might in India Missions: The Leaders and their Epochs, 1706–1899. By Helen H. Holcomb. Pp. 346. F. H. Revell Co. Price $1.25 net.

This volume, while giving in its several chapters the record of the lives of fifteen missionaries in India, is so constructed that it touches, though in brief, missionary work from the beginning, from the time of Ziegenbalg to the present day. Most of the persons whose biographies are here given are well known by name throughout the missionary world, but it is well to have brought together the stories of such men as Schwarz, Carey, Marshman, Ward, Ziegenbalg, Henry Martyn, Gordon Hall, Rhenius, and Dr. John Scudder, not to mention others whose records are contained in this volume. The book is dedicated to young men and maidens, and it will be read with great interest not only by them but by older persons who have not the time for the larger biographies, but who ought to know something of these heroes who have wrought so splendidly in India. This is an excellent volume for Sunday school libraries and for mission study circles, as well as for the general reader. The story of these heroes will stir every Christian heart, and tend to make it more heroic.

The Chinese Boy and Girl. By Isaac Taylor Headland, of Peking University. Pp. 176. Price $1.00 net. F. H. Revell & Co.

Those who have seen Mr. Headland's previous volume, *Chinese Mother Goose Rhymes*, will be glad to know of another volume from his pen treating of child life among the Chinese. The book is a small quarto, beautiful in form, with charming illustrations and a decorated margin on each page. It has chapters about the nursery, the games played by the boys and girls, their toys, their kindergarten work, their block games, and the stories told them. It is one of the most charming books of the season, and the boys and girls who receive it as a Christmas present will be sure to read it with avidity, and be brought into loving sympathy with their cousins beyond the seas. They will find that the children in the far East are much like the children in the Western land, and will be delighted to find how bright and affectionate these young people are.

MEMORIAL TO THE MARTYR MISSIONARIES IN CHINA.

As was promised, when we gave notice of the plans for a memorial to our martyred missionaries in China, we here print the names of the additional donors to the fund. We welcome all contributions, large and small, to perpetuate in substantial form the memory of those who were faithful unto death. Money and names should be sent to Mr. James R. Severance, Treasurer of Oberlin College, Oberlin, Ohio.

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NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

For the continuance and deepening of the religious awakening in Japan; that the leaders may be led by the Spirit of God; that those who have placed themselves under Christian instruction may be wisely taught; that all classes may be reached by this revival influence, so that the present promise of good results may be fully realized.

For the new rulers in China; that as they come into power they may be strengthened to resist reactionary influences and may fulfil the promises given by many of them of such reforms as shall establish good government and liberty throughout the Empire.

ARRIVALS ABROAD.

September 14. At Foochow, Rev. and Mrs. G. Milton Gardner.

September 18. At Durban, Natal, Rev. H. D. Goodenough, Miss M. E. Price and Rev. and Mrs. A. E. Le Roy.

October 8. At Sivas, Turkey, Miss Mary L. Graffam.

October 11. At Kyoto, Miss Mary F. Denton.

DEPARTURES.

October 19. From Boston, Rev. John J. Banninga and wife to join the Madura Mission. (See page 509.)

October 23. From San Francisco, Rev. C. A. Stanley and wife, Dr. J. H. Ingram and wife, Mrs. J. H. Roberts, Miss Jane E. Chapin, and Miss Mary E. Andrews returning to the North China Mission; also Miss Alice P. Adams, Mrs. Frances H. Davis and Miss H. Frances Parmelee, returning to the Japan Mission; also Rev. Henry J. Bennett, to join the Japan Mission. (See page 510.)

October 23. Rev. James F. Clarke, D.D., returning to the European Turkey Mission.

November 16. From San Francisco, Rev. Edward H. Smith and wife, Miss Emily D. Smith, M.D., and Rev. Lewis Hodous and wife, to join the Foochow Mission. (See pages 509–511.)

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Auburn, B. B.	5 00	
Bristol, Cong. ch.	25 00	
Greenville, Cong. ch.	9 00	
Kennebunk, Union Cong. ch.	44 73	
Machias, Center-st. Cong. ch.	16 55	
No. Yarmouth, Cong. ch.	8 54	
Portland, West Cong. ch.	8 00	
South Gardiner, Cong. ch.	3 50	
Waterford, Friend,	10 00	
Windham, Cong. ch.	4 80	
Winslow, Cong. ch. and Sab. sch.	10 00	
York Village, 1st Cong. ch.	12 00	157 12
Legacies.— Augusta, James W. Bradbury, by Louise H. and James O. Bradbury, Ex'rs, 1,000, less tax,		987 50
		1,144 62

NEW HAMPSHIRE.

Barnstead, Cong. ch.	10 65	
Center Sandwich, Levi W. Stanton,	5 00	
Chester, Cong. ch.	6 91	
Dunbarton, Cong. ch.	15 80	
East Jaffrey, Cong. ch.	10 00	
Hanover, Cong. ch., Dartmouth Col.	97 00	
Harrisville, Cong. ch.	3 68	
Haverhill, Cong. ch.	25 30	
Keene, 1st Cong. ch., 40; Miss Blanchard, 4,	44 00	
Meriden, Cong. ch.	16 47	
Nashua, Pilgrim Cong. ch.	59 85	
Raymond, Cong. ch.	9 30	
Warner, Cong. ch.	6 75	310 71

VERMONT.

Brattleboro, Center Cong. ch.	71 81	
Bristol, F. W. Nash,	10 00	
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen, 160; College-st. Cong. ch., 25,	185 00	
Ferrisburg, Cong. ch.	23 28	
Gaysville, Cong. ch.	11 76	
Guilford, Mrs. Lucy I. Chandler,	2 25	
New Haven, Cong. ch.	21 14	
Pittsfield, Cong. ch.	10 24	
Post Mills, Cong. ch.	4 00	
St. Johnsbury, North Cong. ch.	218 79	
Weathersfield, 1st Cong. ch.	5 63	
West Brattleboro, Cong. ch.	25 00	588 90
Legacies.— Essex, N. Lathrop, add'l,		10 50
		599 40

MASSACHUSETTS.

Abington, 1st Cong. ch.	3 50	
Attleboro, 2d Cong. ch., toward support Rev. A. W. Stanford,	215 00	
Ashland, Henry Denham,	10 00	
Auburndale, Cong. ch.	561 16	
Baldwinville, Memorial Cong. ch.	2 28	
Berkley, Friends of Missions,	50 00	
Boston, 2d ch. (Dorchester) Y. P. S. C. E., toward support Dr. F. C. Wellman, 100; Cong. ch., 74.75; Park-st. Cong. ch., 50; Eliot (Roxbury) Y. P. S. C. E., toward support Dr. W. T. Lawrence, 30; Central (Dorchester) Y. P. S. C. E., toward support Dr. F. C. Wellman, 20; Pilgrim (Dorchester) Y. P. S. C. E., toward support Dr. Wellman, 5; Roxbury, Miss Mary H. Shed, 5,	284 75	
Bridgewater, Central Square Cong. ch.	14 38	
Brookline, Harvard Cong. ch.	722 15	
Cambridge, 1st Cong. ch.	500 00	
Cambridgeport, Pilgrim Cong. ch.	19 18	
Campello, South Cong. ch., toward support Rev. H. P. Perkins,	200 00	
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs,	7 70	
Danvers, 1st Cong. ch.	27 66	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	527 25	
East Northfield, L. D. Wallace,	2 00	
Edgartown, Cong. ch.	9 50	
Essex, Cong. ch.	13 00	
Everett, Mystic Side Cong. ch.	1 00	
Fairhaven, 1st Cong. ch.	10 00	
Gardner, 1st Cong. ch.	72 50	
Globe Village, Evan. Free ch.	19 01	
Graniteville, C. F. Keyes,	10 00	
Hardwick, Cong. ch., Pansy Miss. Circle,	2 00	
Hatfield, Cong. ch.	48 02	
Haverhill, Riverside Cong. ch., 6.10; Union Cong. ch., 3.75; Essex North Conference, 15,	24 85	
Haydenville, Cong. ch., toward support Rev. C. T. Riggs,	13 03	
Holbrook, Winthrop Cong. ch.	13 90	
Holyoke, 1st Cong. ch.	32 25	
Lawrence, Trinity Cong. ch.	34 97	
Lincoln, Cong. ch.	37 50	
Lynn, Central Cong. ch., toward support Mrs. J. K. Browne,	76 34	
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders, 6.01; Cong. ch., for do., 5.73,	11 74	
Merrimac, 1st Cong. ch.	16 65	
Middleboro, 1st Cong. ch.	29 26	
Millbury, Worcester South Conference,	49 24	
Monson, Cong. ch.	25 52	
Monterey, Cong. ch.	5 75	
New Bedford, North Cong. ch., toward support Rev. F. R. Bunker,	500 00	
Newburyport, North Cong. ch.	22 37	
New Marlboro, 1st Cong. ch.	5 32	
Newton, Eliot Cong. ch., 2,700; No. Evan. Cong. ch., 6; A. A. Sweet, toward support Dr. and Mrs. E. E. Hyde, 175,	2,881 00	
Newton Center, 1st Cong. ch.	108 01	
Newton Highlands, Cong. ch.	33 15	

Northboro, Cong. ch. 41 65
No. Brookfield, 1st Cong. ch. 37 75
No. Reading, Union Cong. ch. 12 47
Orange, Central Cong. ch. 48 67
Peabody, West Cong. ch. 5 74
Peru, Cong. ch. 3 00
Petersham, ELIZABETH B. DAWES, to const. HERSELF H. M., 100; E. B. D., 500; S. L. D., 100, 700 00
Pittsfield, Isabella T. Redfield, for work in India, 10 00
Plympton, Cong. ch. 1 60
Randolph, 1st Cong. ch., 57.38; T. 80, 137 38
Salem, Cong. ch., of which 72.02 toward support Rev. D. S. Herrick, 79.09; Thank-offering, 25, 104 09
Shutesbury, Cong. ch. and Sab. sch. 27 00
So. Hadley, 1st Cong. ch., toward support Rev. J. C. Abbott, 150 00
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So. Framingham, Mrs. Ellen Adams, for India, 50 00
So. Royalston, 2d Cong. ch. 8 75
Springfield, South Cong. ch. 83 08
Stockbridge, Miss Adele Brewer, 45 00
Topsfield, T. E. A. H. 7 00
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Worcester, Plymouth Cong. ch., 625.49; Piedmont Cong. ch., toward support Dr. J. B. McCord, 115.25; Union Cong. ch., 28, 768 74—9,890 22
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Kent, 1st Cong. ch. 8 77
Mansfield, 1st Cong. ch. 39 75
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Rockville, F. J. Maxwell, to const. REV. JOHN J. BANNINGA, H. M. 100 00
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Whitneyville, Cong. ch. 15 00
Winchester, Cong. ch. 33 72
Windsor, In memory of W. F. A. Sill, 100 00
Woodstock, 1st Cong. ch. 14 18
——, Friend, 20 00—2,432 53

NEW YORK.

Berkshire, 1st Cong. ch. 44 00
Brooklyn, Puritan Cong. ch. 116 94
Buffalo, "One who loves the American Board," of which 5 for China and 5 for India, 10 00
Canaan Four Corners, Cong. ch. 4 67
Chenango Forks, Cong. ch. 1 62
Clayville, Pilgrim Cong. ch. 4 00
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157 71

NEW JERSEY.

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Little Ferry, Cong. ch. 6 00—206 00

PENNSYLVANIA.

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Ridgway, 1st Cong. ch. K. E. Soc. 60 77
Scranton, Puritan Cong. ch. 10 00
Welsh Hill, Bethel Cong. Tabernacle, 8 00—192 93

DELAWARE.

Wilmington, Former resident, 10 00

GEORGIA.

Atlanta, Friends, 10 00

FLORIDA.

Jacksonville, J. W. Stebbins, for China, 10 00

ALABAMA.

Asbury, Union Hill Cong. ch. 1 00
Blackwood, Cong. ch. 2 00
Shelby, Covenant Cong.ch.,for China, 1 61——4 61

TENNESSEE.

Nashville, Carrie B. Chamberlin, for work in Japan, 5 00
Robbins, Rev. C. W. Greene, thank-offering, 1 00——6 00

INDIANA.

Noblesville, George Sandfield, 100 00
Kokomo, H. W. Vrooman, 10 00——110 00

MISSOURI.

Eldon, Cong. ch. 5 00
Kansas City, Pilgrim Cong. ch. 5 75——10 75

OHIO.

Cleveland, Harry L. Olmstead, for native helper, care Rev. G. W. Hinman, 35 00
Mansfield, Mayflower Cong. ch. 3 25
No. Ridgeville, Y. P. S. C. E., for native pastor, Erzroom, 20 00
Oberlin, 1st Cong. ch., 357.38; Rev. H. B. Hall, 20, 377 38
Sandusky, 1st Cong. ch., of which 7 for Zulu, 34 05——469 68

ILLINOIS.

Chicago, 1st Cong. ch., for support Rev. D. Z. Sheffield,160.37; Ladies' Aid. Soc. of Puritan Cong. ch., 10; Ewing-st. Cong. ch., 3.05; Union Park Cong ch., M. C., 2.10; Warren-av. ch., 2; Chicago Theo. Sem., toward support Rev. C. N. Ransom, 74.50, 252 02
Clifton, Cong. ch. 1 65
Delavan, R. Hoghton, toward support Rev. W. P. Sprague, 25 00
Earlville, J. A. D. 25 00
Evanston, 1st Cong. ch., for support of Rev. D. C. Greene. Japan, 23 50
Fall Creek, Ger. Cong. ch. 15 00
Garden Prairie, Cong. ch. 2 00
Glencoe, Cong. ch. 25 60
Harvard, H. S. Thompson, 3 00
Harvey, Cong. ch. 8 72
Lockport, Cong. ch. 4 00
Metropolis, Rev. H. H. Appleman, 1 00
Oak Park, 2d Cong. ch., for support Rev. C. A. Nelson, China, 100.25; 3d Cong. ch., 7.69, 107 94
Payson, Cong. ch., 37.67; J. K. Scarborough, 300, 337 67
Plainfield, Cong. ch. 14 00
St. Charles, Cong. ch. 7 66
Seward, 2d Cong. ch., for support Rev. J. C. Dorward, 23.65; 2d Cong. ch., for do., 11, 34 65
Wayne, Cong. ch. 11 70
Wheaton, Prof. and Mrs. D. A. Straw, for work in Madura, 18; Henry L. Kellogg, for do., 1, 19 00
———, Collection at Southern Association Meeting, 6 00——925 11
Legacies.— Warren, Rev. George Ford, by Jas. T. Ford, Ex'r, 100 00
1,025 11

MICHIGAN.

Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson, 250 00
Eastlake, Cong. ch. 7 17
Grand Rapids, Plymouth Cong. ch. 6 77
Hopkins Station, Cong. ch. 5 00
Northport, 1st Cong. ch. 15 76
St. Joseph, Mrs. N. Van De Weer and daughter, 30 00
Shelby, Cong. ch., add'l, 1 00
So. Haven, Cong. ch. 50
Three Oaks, Cong. ch., to const. EDWARD K. WARREN, H. M. 136 98
Vicksburg, 1st Cong. ch. 11 00
West Adrian, Cong. ch. 14 00—— 478 18
Legacies.— Richland, Eli R. Miller, 100 00
578 18

WISCONSIN.

Black Earth, Rev. Wm. Stoddart, 10 00
Clinton, 1st Cong. ch. 10 50
Curtiss, Zion Cong. ch. 1 75
Delavan, Cong. ch. 18 00
Fond du Lac, Cong. ch. 33 70
Springvale, Cong. ch. 9 00—— 82 95

IOWA.

Baxter, Cong. ch. 7 50
Belmond, Cong. ch. 6 25
Cedar Falls, Cong. ch. 83 00
Clay, Cong. ch. 11 75
Clear Lake, 1st Cong. ch. 9 10
Davenport, Bethlehem Cong. ch. 5 00
Hiteman, Cong. ch. 22 00
Iowa City, Libbie and Edith Seymour, 5 35——149 95

MINNESOTA.

Ada, Cong. ch. 6 31
Aitkin, 1st Cong. ch. 2 70
Benson, Pilgrim Cong. ch. 2 25
Glyndon, Cong. ch. and Sab. sch. 11 80
Minneapolis, Plymouth Cong ch., 40.50; F. W. Lyman, 200, 240 50
Winthrop, Union Cong. ch. 7 00——270 56
Legacies.— Minneapolis, Miss Lucy D. Lyman, 500 00
770 56

KANSAS.

Topeka, Seabrook Cong. ch., 2; Pauline Cong. ch., 1, 3 00
Wabaunsee, 1st ch. of Christ, 20 00
Wakarusa Valley, Cong. ch. 4 52—— 27 52

NEBRASKA

Blair, Cong. ch. 11 38
Clarks, Cong. ch. 5 00
Fairmont, Cong. ch. 48 38
Guide Rock, Cong. ch. 2 00
Hastings, 1st Cong. ch. 19 00
Hildreth, Cong. ch. 5 30
Liberty Creek, Cong. ch. 6 00
Milford, Cong. ch. 6 30
Neligh, Cong. ch. 13 20
Superior, Cong. ch. 5 00
Sutton, Ger. Cong. ch., 7; H. B. Battishill, 5.65, 12 65——134 21

CALIFORNIA.

Bethany, Cong. ch. 9 00
Black Diamond, Cong. ch. 5 00
Fruitvale, Cong. ch. 8 25
Los Angeles, Rev. J. L. Maile, 5 00
Murphys, Cong. ch. 65
Oakland, Pilgrim Cong. ch. 1 00
Pacific Grove, Mayflower Cong. ch. 4 60
Poway, A friend, 25 00
San Francisco, Plymouth Cong. ch., 10; Pierce-st. Cong. ch., 2, 12 00

San Mateo, Cong. ch., 17.50; Woman's Soc., 13, 30 50
Santa Ana, 1st Cong. ch. 10 00
Whittier, Cong. ch. 12 65——123 65

OREGON.

Forest Grove, Cong. ch. 15 05

COLORADO.

Claremont, Cong. ch., toward support Rev. H. Fairbank, 4 00
Flagler, Cong. ch., toward support Rev. H. Fairbank, 8 00
Florence, Rev. C. H. Bissell and family, 10 00
Seibert, Cong. ch., toward support Rev. H. Fairbank, 4 00——26 00

WASHINGTON.

Columbia City, Cong. ch. 2 80

NORTH DAKOTA.

Buchanan, Cong. ch. 1 66
Hope, Cong. ch. 3 05——4 71

SOUTH DAKOTA.

Hetland, Badger Cong. ch. 3 10
Hosmer, Kirkspiel No. 2 Ger. Cong. ch. 3 57
Vermillion, Cong. ch. 25 50
Wessington Springs, Cong. ch. 5 00
Winfred, Cong. ch. 2 50
Yankton, 1st Cong. ch. 19 65——59 32

IDAHO.

Indian Valley, Cong. ch. 3 25
Pocatello, Woman's Mis. Union, 5 00——8 25

NEW MEXICO.

Albuquerque, 1st Cong. ch. 11 25

HAWAIIAN ISLANDS.

Honolulu, Two friends, 7 50

From the American Missionary Association.

H. W. Hubbard, New York City,

Treasurer.

Income of the Avery Fund for missionary work in Africa, 2,438 29

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston,

Treasurer.

Toward support Rev. J. D. Taylor, (Lysander and Moravia, N. Y.) 12 50

From Woman's Board of Missions of the Interior.

Mrs. S. E. Hurlbut, Evanston, Illinois,

Treasurer. 26,961 19

For Twentieth Century Fund, 2,200 00–29,161 19

From Woman's Board of Missions for the Pacific.

Mrs. S. M. Dodge, Oakland, California,

Treasurer. 100 00

From Canada Congregational Woman's Board of Missions.

Miss Emily Thompson, Toronto, Canada,

Treasurer.

For expenses at Benguella, 13 37

29,287 06

MISSION SCHOOL ENTERPRISE.

Maine.—Alfred, Cong. Sab. sch., 4.50; No. Yarmouth, do., 1.86; Princeton, do., 2.50; Sherman Mills, do., 2.25, 11 11

New Hampshire.—Centre Harbor, Cong. Sab. sch., 2.26; East Alstead, do., 10; Henniker, do., 2.40; New Ipswich, Children's 40th Annual Fair, 3.50; Newmarket, Cong. Sab. sch., 6.66; Salem, do., 3.61, 28 43

Vermont.—St. Johnsbury Centre, Cong. Sab. sch., 1.43; So. Royalton, do., 16.20; Windham, do., 7.50, 25 13

Massachusetts.—Auburndale, Y. P. S. C. E., for Mrs. Winsor's work, 21; Baldwinville, Y. P. S. C. E. of Memorial ch., 3.72; Brockton, South Cong. Sab. sch., 23.12; Chicopee Falls, 2d Cong. Sab. sch., 10; Concord, Trin. Cong. Sab. sch., 7.50; Danvers, Maple-st. Cong. Sab. sch., 28.59; Everett, Courtland-st. Sab. sch., 8; Fall River, 1st Cong. Sab. sch., 13.29; do., French Sab. sch., 4; Haverhill, Union Cong. Y. P. S. C. E., 2.50; Ipswich, 1st Parish Sab. sch., 10; Lynn, North Cong. Sab. sch., 16.25; Marblehead, 1st Cong. Sab. sch., 42.19; Newburyport, North Cong. Sab. sch., 2.63; Newton Centre, 1st Cong. Sab. sch., for Japan, 11.44; do., Y. P. S. C. E., 5.32; No. Wilbraham, Grace Union Cong. Sab. sch., 3.07; Petersham, Cong. Sab. sch., 21.25; Rockport, 1st Cong. Sab. sch., 6; Royalston, 2d Cong. Sab. sch., 2.05; Sheffield, Y. P. S. C. E., 4; Somerville, Broadway Cong. Sab. sch., 10.38; So. Braintree, Cong. Sab. sch., 3; Wareham, 1st Cong. Sab. sch., 4; West Medway, 2d Cong. Sab. sch., 3.49; Wilmington, Cong. Sab. sch., 7.10, 273 89

Rhode Island.—Pawtucket, Cong. Sab. sch., 18.06; Providence, Elmwood Temple Cong. Sab. sch., 2, 20 06

Connecticut.—Bethlehem, Cong. Sab. sch., 10; Brookfield Centre, do., 2.46; Canaan, Pilgrim Cong. Sab. sch., 6.90; Durham, Cong. Sab. sch., 5; Manchester, 2d Cong. Sab. sch., 21; Middletown, 1st Cong. Sab. sch., for pupil, Erzroom High School, 16.54; New London, 2d Cong. Sab. sch., 16.11; Newtown, Cong. Sab. sch., 2; No. Guilford, do., 1.75; Poquonock, do., 2.30, of which .30 from Kindergarten; So. Norwalk, Hungarian Cong. Sab. sch., 1.20; Talcottville, Cong. Sab. sch., 21.54; Tolland, do., 4.16; Wilton, do., 8.19, 119 15

New York.—Brooklyn, Willoughby-av. Cong. Sab. sch., Bible class, No. 3, 10; Danby, Cong. Sab. sch., 1; Gainesville, Y. P. S. C. E., 2.10; New York, ch. of the Pilgrims Sab. sch., 25; Prospect, Cong. Sab. sch., 1.20; Rocky Point, Y. P. S. C. E., 7.75; Woodhaven, 1st Cong. Sab. sch., 10, 57 05

New Jersey.—Plainfield, Cong. Sab. sch. 27 22

Pennsylvania.—McKeesport, 1st Cong. Sab. sch., 9.38; West Pittston, do., 3, 12 38

Florida.—St. Petersburg, Y. P. S. C. E. 85

Alabama.—Florence, Cong. Sab. sch., 4.51; New Hope, do., 1.90, 6 41

Tennessee.—Crossville, Cong. Sab. sch. 1 50

Indiana.—Anderson, Hope Cong. Sab. sch. 6 29

Ohio.—Dayton, W. P. Breneman, for pupil, Tientsin, 5 00

ILLINOIS. — Carpentersville, Cong. Sab. sch., 6.14; Harrison, do., 1.02; Marseilles, do., 5; Mendon, do., 8.68; Rockford, 2d Cong. Sab. sch., 15.33; Shirland, Cong. Sab. sch., 2.42; Tonica, do., 2.21; Wayne, do., 5.50; do., Young People's Miss. Soc. of Cong. ch., 2.51; do., Junior Y. P. S. C. E., 1; Yorkville, Y. P. S. C. E., 10, 59 81

MICHIGAN. — Alpena, Cong. Sab. sch., 3.01; Delta, do., 1.57; Eaton Rapids, do., 1.25; Jefferson, do., 3.82; Kalamazoo, 1st Y. P. S. C. E., 15; Litchfield, Cong. Sab. sch., 5.13; Metamora, do., 2.06; Portland, do., 7.89; Rodney, do., 1.91; Saranac, do., 1.70; Traverse City, 1st Cong. Sab. sch., 6; Wacousba, Cong. Sab. sch., 2; Williamston, do., 1.77, 53 11

MINNESOTA. — Ada, Cong. Sab. sch., 2.50; Campbell, do., 1.17; Mankato, Swed. Sab. sch., 1.33; New Ulm, Cong. Sab. sch., 2.83; St. Paul, Park Cong. Sab. sch., 5.40, 13 23

WISCONSIN. — Fifield, Cong. Sab. sch., 2.12; Lancaster, do., 2; Medford, do., 1.80; Sheboygan, 1st Cong. Sab. sch., 25; Spring Green, Cong. Sab. sch., 7.50, 38 42

IOWA. — Belmond, Cong. Sab. sch., 2.30; Britt, Scan. Sab. sch., 2; Garner, Cong. Sab. sch., 5; Hiteman, do., 4; Macksburg, 1st Cong. Sab. sch., 3.25; Muscatine, do., 4.40; Sibley, Cong. Sab. sch., 3.38; Wesley, 2d Cong. Sab. sch., 1.05, 25 38

CALIFORNIA. — Auburn, Y. P. S. C. E., for pupil, Foochow, 5; Fields Landing, Junior Y. P. S. C. E., 2.05, 7 05

NEBRASKA. — Shickley, Union Y.P.S.C.E. 3 00

OREGON. — Beaver Creek, German Cong. Sab. sch. 10 00

KANSAS. — Hiawatha, Cong. Sab. sch., 2.83; Topeka, Seabrook Cong. Sab. sch., 1; Wellsville, Cong. Sab. sch., 2, 5 83

IDAHO. — Indian Valley, Cong. Sab. sch. 1 00

NORTH DAKOTA. — Hope, Cong. Sab. sch., 2; do., Junior Y. P. S. C. E., 2; Niagara, Cong. Sab. sch., 2, 6 00

SOUTH DAKOTA. — Bon Homme, Cong. Sab. sch., 2.75; Drakola, do., 2; Mission Hill, do., 4; Tyndall, 1st Cong. Sab. sch., 1.30, 10 05

WASHINGTON. — Lakeview, Union Cong. Sab. sch., 4.30; Steilacoom, Oberlin Cong. Sab. sch., 2, 6 30

WYOMING. — Sheridan, Cong. Sab. sch. 4 25

837 90

MICRONESIAN NAVY.

CONNECTICUT. — Middletown, 1st Cong. Sab. sch. 17 17

NEW YORK. — West Groton, Prim. Dept. of Sab. sch. 2 00

KANSAS. — Topeka, 1st Cong. ch., toward support Rev. Thos. Gray, 87 50

106 67

FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA. — Fort Wayne, Plymouth Y. P. S. C. E., 10; Indianapolis, Trinity Y. P. S. C. E., 10, both for Lee Fund, 20 00

MISSOURI. — Neosho, Y. P. S. C. E., for DeForest Fund, 1 60

ILLINOIS. — Algonquin, Y. P. S. C. E., 2.50; Chicago, Central Park Y. P. S. C. E., 3.10; Forest, Y. P. S. C. E., 10; Gross Park, do., 3; Harvey, do., 3; Providence, do., 10; Rosamond, do., 16.20; Toulon, do., 20; all for MacLachlan Fund, 67 80

MINNESOTA. — St. Paul, St. Anthony Y. P. S. C. E., of Park Cong. ch., for Haskell Fund, 9 00

WISCONSIN. — Mazomanie, Y. P. S. C. E., 2.50; So. Milwaukee, do., 2; both for Olds Fund, 4 50

IOWA. — Cedar Falls, Y. P. S. C. E., 6; Central City, do., 5; Dubuque, 1st Y. P. S. C. E., 15; Eldora, Y. P. S. C. E., 10; Iowa City, do., 5; Riceville, do., 6.25; all for White Fund, 47 25

NEBRASKA. — Harvard, Y. P. S. C. E., 11; Ogalalla, do., 5; Wescott, do., 1.20; all for Bates Fund, 17 20

COLORADO. — Leadville, Y. P. S. C. E., 4; Manitou, do., 7; both for Albrecht Fund, 11 00

178 35

CONTRIBUTIONS FOR THE DEBT.

MAINE. — Cash, 100 00

NEW HAMPSHIRE. — Amherst, Rev. A. J. McGown, 10; do., Mrs. A. J. McGown, 2; Exeter, Rev. Geo. E. Street, 10; Laconia, Mrs. G. S. Blakely, 10; Plymouth, Rev. F. G. Clark, 25; Wilton, Rev. A. E. Tracy, 10; Winchester, Rev. C. F. Roper, 10, 77 00

VERMONT. — Bellows Falls, Chas. W. Osgood, 25; Brandon, Rev. W. S. Smart, 10; Dorset, G. M. Sykes, 50; Ferrisburg, a Friend, 25; Norwich, Rev. N. R. Nichols, 1, 111 00

MASSACHUSETTS. — Amherst, Rev. W. E. Strong, 20; Andover, F. J. Libby, 8; Auburndale, Rev. E. E. Strong, D.D., 100; Boston, Park-st. ch., a Friend, 2; do., S. B. Shapleigh (Allston), 100; do., Rev. W. R. Campbell (Roxbury), 25; do., Rev. E. C. Ewing (Roxbury), 10; do., Rev. C. H. Beale (Roxbury), 10; do., Rev. W. C. Rhoades (Roxbury), 10; do., Miss M. T. Caldwell, 10; do., Miss Alice Miller, 2.50; do., Miss Annie C. Miller, 2.50; do., Mrs. S. M. Schneider, 2; Brookline, Jacob P. Bates, 100; Miss Anna Withington, 2; Campello, Geo. E. Keith, 500; Dedham, Rev. E. H. Rudd, 10; Fall River, Rev. P. W. Lyman, 10; do., Rev. E. A. Buck, 5; Hampden, Mrs. H. E. Sessions, 5; Holliston, Abbie F. Daniels, 5; Holyoke, Mrs. Emma L. Hubbard, 1; Lee, Rev. L. S. Rowland, 10; Melrose Highlands, Rev. B. F. Leavitt, 10; Newton, Herbert A. Wilder, 1,000; Northampton, Leslie S. Crawford, 5; Salem, Rev. DeWitt S. Clark, 25; Southwick, Rev. L. S. Crawford, 5; do., Mrs. L. S. Crawford, 5; Springfield, W. S. Hawkes, 2; do., Mrs. P. H. Derby, 1; Stockbridge, Cong. ch., add'l, 1; West Boylston, Rev. John E. Dodge, 10; do., E. Beaman Rice, 10; West Brookfield, Mr. and Mrs. J. H. Gaylord, 10; West Springfield, Ethan Brooks, 100; Whitinsville, Mrs. Augusta S. Thurston, 50; Williamstown, Douglas G. Crawford, 5; Winchester, C. E. Swett, 50; Worcester, Dr. John C. Berry, 25; do., Miss E. C. Wheeler, 10; do., Mrs. C. H. Wheeler, 5; ———, "On Account of Debt," 1,500, 3,779 00

CONNECTICUT. — Ansonia, Miss J. L. Graf, 5; Berlin, Rev. Henry P. Schauffler, 10; Bolton, Cong. ch., Rev. C. M. Perry, 5; Bridgeport, Rev. and Mrs. H. C. Woodruff, 15; Clinton, Rev. Chas. F. Robinson, 5; Colchester, Miss A. G. Willard, 2.50; Eastford, Rev. John P. Trowbridge, 10; East Hartford, Rev. Wm. B. Tuthill, 25; do., Mrs. J. F. Cowles, 2; do., H. R. Northam, 2; Easton, Rev. and Mrs. E. P. Ayer, 10; Ellington, Cong. ch., 20; Elmwood, Mrs. G. T. Goodwin, 10; do., Mrs. F. A. Handall, 5.48; Enfield, Geo. L. Kingsbury, 2; Glastonbury, J. B. Williams, 1,000; do., Mrs. Samuel H. Williams, 20; Goshen, Rev. H. E. Small, 1; Hampton, Rev. W. H. Woodwell, 10; Hartford, 1st Cong. ch., 1,000; do., 2d ch., 1,000; do., J. M. Allen, 500; do., Miss M. J. Munsill, 500; do., Mrs. Charles B. Smith, 300; do., G. B. and R. C. Munsill, 115; do., Rev. A. L. Gillett, 100; do., Mrs. Robt. E. Day, 50; do. Mrs. Wm. Sumner, 50; do., Rev. Wm. W. Ranney, 25; do., Rev. Lewis W. Hicks, 25; do., Henry E. Taintor, 25; do., H. L. Fuller, 25; do., Miss E. W. Stone, 25; do., Mrs. Chas. A. Jewell, 25; do., Mrs. Lydia W. Robbins, 25; do., N. H., 25; do., Miss

E. M. Phillips, 20; do., Rev. C. D. Hartranft, 15; do., E. Hyde, 15; do., George Calder, 10; do., S. H. Cornwell, 10; do., Mr. and Mrs. E. P. Hammond, 10; do., E. C. Blythe, 10; do., Edward Hawes, 10; do., F. B. Bridgman, 10; do., H. J. Pratt, 10; do., Frank G. Smith, 10; do., Wm. T. Bacon, 10; do., W. B. Willard, 10; do., Mr. and Mrs. Chas. S. Williams, 10; do., Theron Upson, 10; do., Mr. and Mrs. Wm. G. Baxter, 10; do., Mrs S. B. St. John, 10; do., Mrs. A. W. Stillman, 10; do., Mrs. Stephen A. Hubbard, 10; do., Mrs. S. R. Allen, 10; do., Mrs. Arline Northam, 10; do., Miss S. F Clark, 10; do., H. B. Barbour, 5; do., H. C. Sheldon, 5; do., C. H. Starkweather, 5; do., Gilbert W. Chapin, 5; do., S. T. Millard, 5; do., I. W. Wilkes, 5; do., W. M. Storrs, 5; do., W. W. Hinckley, 5; do., J. Goldthwaite, 5; do., A. R. Chase, 5; do., C. A. Hickox, 5; do., F. H. Bosson, 5; do., Mrs. M. G. Bassett, 5; do., Mrs. J. W. Cooke, 5; do., Mrs. F. L. Howard, 5; do., Mrs. G. S. Brown, 5; do., Mrs. E. S. Simpson, 5; do., Mrs. E. F. Mix, 5; do., Mrs. A. L. Goodrich, 5; do., Mrs. A. M. Woodford, 5; do., Mrs. J. A. Dickinson, 5; do., Mrs. W. P. Williams, 5; do., Miss M. Richards, 5; do., Ellen G. Olmstead, 5; do., Louise Pratt, 5; do., Mary Hubbard, 5; do., Henrietta Field, 5; do., Farmington-av. ch., 3; do., Clara E. Wells, 3; do., Edw. P. Gaylord, 2.50; do., Mrs E. F. Tallmadge, 2; do., Mrs. C. L. Beach, 2; do., Lilla F. Morse, 2; do., F. S. Taylor, 1; do., Miss M. E. Dougherty, 1; do., Alice Hungerford, 1; do., Miss N. L. Bingham, 1; do., K. Hirayama, .25; do., Unknown donor, 1; do., Annual Meeting, cash collections, 423.23; Harwinton, Rev. Chas. B. Strong, 8; Jewett City, Cong. ch., 10; do., Mrs. G. L. Edwards, 1; Lakeville, Geo. B. Burrall, 100; Manchester Green, Miss M. S. Bliss, 5; Middletown, 1st ch., Miss S. E. Kilbourn, 100; Mt. Carmel, Rev. Howard Mudie, 10; Naugatuck, L. D. Warner, 250; do., Mrs. A. F. Stillson, 3; New Britain, Elizabeth R. Eastman, 5; New Hartford, Rev. F. S. Brewer, 5; New Haven, Henry F. Smith, 5; do., R. E. Brown, 5; do., Mrs. L. S. Woodward, 5; do., Josiah Sibley, 1; do., Shelton Bissell, 1; Newington, Henry L. Kellogg, 1; Newington Junction, Chas. E. Camp, 5; New London, Rev. S. L. Blake, 25; do., Mrs. J. M. Wardwell, 25; do., Mrs. R. C. Learned, 5; New Preston, Rev. Henry Upson, 10; Niantic, Rev. F. A. Fuller, 25; North Haven, Rev. C. E. Ewing, 20; Norwich, Lewis A. Hyde, 5; do., H. L. Yerrington, 5; Oakdale, Rev. G. H. Morse, 5; Portland, Mrs. Eliza W. Paine, 5; Preston, R. H. Gidman, 1; Rock Hill, L. B. Chase, 5; Salisbury, Rev. and Mrs. Lyman Warner, 6; Simsbury, 1st ch. of Christ, 100; So. Glastonbury, Rev. Quincy Blakely, 3; Southington, 1st Cong. ch., 25; So. Windsor, Mrs. H. R. Newberry, 1; Stafford Springs, Cong ch., 20; Talcottville, H. G. Talcott, 25; Tolland, Miss M. L. Underwood, 5; do., Rev. A. H. Post, 1; Warehouse Point, H. M. Adams, 6; Washington, Helen L. Nettleton, 1; West Avon, John A. Hawley, 5; Westfield, Mrs. Ira Miller, 50; West Hartford, John H. Peck, 10; West Haven, Rev. Geo. H. Hubbard, 15; West Suffield, E. W. Doolittle, 5; Wethersfield, Rev. John Barstow, 10; do., Mrs C. R. Latham, 2; Windsor, Amy I. Holcomb, 5; Woodstock, A. Chandler, 1, 6,744 96

New York. — Auburn, Henry H. Riggs, 5; Brooklyn, Rev. F. D. Greene, 10; do., Mrs. M. McShailer, 5; Corona, Rev. W. J. Peck, 5; Gloversville, Rev. W. E. Park, 5; Lyons, Rev. L. F. Ostrander, 5; New York, Broadway Tabernacle, Two friends, 100; do., Laura C. Smith, 10; Poughkeepsie, Rev. Wm. Herman Hopkins, 5; Riverhead, M. F. and R. H. Tuthill, 25; Sherburn, C. S. Gorton, 100, 275 00

New Jersey. — Montclair, Mrs. Harlan P. Beach, 10; Paterson, Auburn-st. Cong. Sab sch., 5; Upper Montclair, Rev. H. S. Bliss, 100, 115 00

Pennsylvania. — Philadelphia, Mrs. C. P. S. Turner, In memoriam Roland Mather, 1,000 00

Missouri. — Hamilton, Rev. E. H. Price, 5; Kansas City, Rev. Henry Hopkins, D.D., 30, 35 00

Ohio. — Cleveland, Rev. Lewis Hodous, 1; Greenwich, Mrs. E. M. Healy, 10; Oberlin, Rev. and Mrs. J. P. Jones, 20, 31 00

Illinois. — Chicago, Rev. E M Williams, D.D., 260; do., Rev. G. S. F. Savage, D.D., 25; do., Rev. W. P. Thorp, 5; Oak Park, Mrs. Matilda W. Love, 10; do., Rev. E. Fairbank, 5; ——, Friend, 11,256.17, 11,561 17

Wisconsin. — Wauwatosa, Mrs. Chauncy Goodrich, 5 00

Iowa. — Council Bluffs, Nathan P. Dodge, 50; Des Moines, Rev. A. L. Frisbie, 10, 60 00

Michigan. — Constantine, Rev. A. W. Higgins, 5; Detroit, Mrs. H. A. Clark, 20, 25 00

Minnesota. — Minneapolis, Rev. L. H. Hallock, D.D., 10; do., Rev. M. B. Morris, 5, 15 00

Africa. — Amanzimtote, Rev. F. R. Bunker, 10.98; Bailundu, Rev. W. E. Fay, 5; Ifafa, Rev. C. N. Ransom, 50; Inanda, Miss Fidelia Phelps, 5, 70 98

Bulgaria. — Samokov, Rev. Jas. F. Clarke, D.D. 50 00

India. — Madura, Miss Mary T. Noyes, 10 00

Turkey. — Constantinople, Mrs. M. R. Trowbridge, 2; Sivas, Rev. and Mrs. H. T. Perry, 50, 52 00

24,117 11

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Vermont. — Wilmington, Y. P. S. C. E., for Talas Boys' Boarding School, 6 25

Massachusetts. — Jamaica Plain, Boylston ch., for use of Miss M. E. Kinney, 5; Boston, Mt. Vernon Chinese Sab. sch., for rebuilding Nam Tsun ch., care Dr. C. R. Hager, 115; do., Mrs. Sarah D. Lane, for work, care Rev. J. F. Clarke, 50; do., Friend, for Bible woman, care Rev. C. R. Hager, 10; Cambridge, Prospect-st. Cong. Sab. sch., for work, care Rev. G. W. Hinman, 42.55; Fitchburg, Carrie M Dexter, for Talas Boys' Boarding School, 1; Stockbridge, Cong. Sab. sch., for pupil (girl), care Rev. Henry Fairbank, 10; Taunton, Y. P. S. C. E. of Union ch., for pupil, care Rev. J. S. Chandler, 15; Winchendon, North Cong. ch. Mission Band, for use of Miss E. M. Blakely, 5, 253 55

Connecticut. — Abington, Y. P. S. C. E., for support theological student, Foochow, 10; Hartford, Friend, for work, care Dr. W. L. Thompson, 10; Norwich Town, Mrs. Dwight W. Avery, for work, care Mrs. C. D. Ussher, 5; do., Friends, for work, care Rev. E. H. Smith, 12.50; Westchester, Cong. Sab. sch., for work, Austria, 10; ——, Friend, for work, care Rev. C. R. Hager, 5, 52 50

New York. — Bellmont, Presb. ch., for work, care Rev. J. C. Martin, 29.88; Malone, Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. J. C. Martin, 35; Port Leyden, Y. P. S. C. E., for native preacher, India, 15; Rochester, Chas. D. Case, for use of Miss C. S. Bartlett, 5, and Rev. and Mrs. H. C. Hazen, 5, 89 88

Maryland. — Baltimore, The mother of the late Wm. Cross Moore, for him, and in his name, advance payment for Armenian orphans, (prev. acknowledged, 1,726), 175 00

MISSOURI. — Springfield, Stamp Mission, for work, care Miss E. T. Maltbie, 5 00
OHIO. — Cleveland, Olivet Cong. ch., Extra-cent-a-day, for work, care Rev. C. S. Sanders, 5; Mallet Creek, Junior Y. P. S. C. E., for work, care Rev. W. M. Stover, 2, 7 00
ILLINOIS. — Bowen, Rev. D. B. Eells, for native preacher, India, 25; Chicago, J. A. Werner's Sab. sch. class of Grace Cong. ch., for support native preacher, care Rev. H. G. Bissell, India, 6.25; do, Young People's Miss. Soc. of Pilgrim Cong. ch., for support of native preacher, India, 37.50; do., Mrs. James F. Hervey, for building fund, Canton, 25; do., Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, India, 5; Englewood, Eva Hansen's Sab. sch. class of North Cong. ch., for "Harna's sister," care Rev. H. G. Bissell, India, 5; Evanston, Friend, for work, care Rev. S. C. Bartlett, 3; Oak Park, E. H. Pitkin, for building fund, Canton, 250; do., W. G. Prall, for building fund, Canton, 50; do., Mrs. C. S. Fitch, for do., 15; do., G. F. Belknap, for do., 10; do., W. H. French, for do., 10; do., Mrs. E. Charlton, for do., 10; do., H. Hilton, for do., 5; do., Mr. and Mrs. E. H. Brown, for do., 4; do., 3d Cong. ch., for support of native worker, care Rev. C. A. Nelson, China, 3; do., B. Kingsbury, for building fund, Canton, 2; do., H. L. Fearing, for do., 1; do., Robert Fisher, for do., .25; Rockford, 1st Cong. ch., Ladies, for use of Mrs. F. W. Bates, 10, 477 00
MICHIGAN. — Bridgman, Y. P. S. C. E., for support of pupil, care Mrs. L. O. Lee, Turkey, 6.25; Port Huron, Jr. Y. P. S. C. E. of 25th-st. Cong. ch., for support of child, care Mary B. Harding, India, 7.50, 13 75
WISCONSIN. — Green Bay, Int. Y. P. S. C. E. of Cong. ch., for Bridgman school, China, 5 00
IOWA. — Des Moines, through Maude M. Perry, for pupil, care Mrs. G. E. White, 27 00
MINNESOTA. — Minneapolis, Pilgrim Cong. ch., for Talas Boys' School, 15; do., F. W. Lyman, for Foochow Theol. Sem., 100; Northfield, Robert Watson, for Talas Boys' School, 10, 125 00
CALIFORNIA. — Los Angeles, Vernondale Cong. ch., for native preacher, Madura, 25; Pacific Grove, Ladies' Aux. of Mayflower Cong. ch., for work, care Rev. C. A. Nelson, 10, 35 00
HAWAIIAN ISLANDS. — Honolulu, Central Union ch., for Girls' School, Ruk, 15, and do., Kusaie, 25, 40 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For work, care Mrs. M. K. Edwards, 22 00
For use of Mrs. George D. Marsh, 35 00
For use of Rev. and Mrs. J. L. Fowle, 10 00
For pupil, care Miss E. M. Trowbridge, 10 00
For use of Miss M. L. Daniels, 15 00
For work, care Miss M. L. Daniels, 17 00
For pupil, care Miss G. M. McLaren, 25 00
For Bible woman, care Dr. Julia Bissell, 18 00
For chapel, Ahmednagar, 72 00
For use of Miss A. G. Chapin, 10 00
For Dudley Memorial ch., Foochow, 1,095 00
For pupil, care Miss A. M. Lord, 11 50
For Scholarship, Chihuahua, 4 10 — 1,344 60

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Miss Emily Thompson, Toronto, Canada. *Treasurer.*

For work, care Rev. F. W. Macallum, 2 00
For work, care Rev. F. W. Macallum, 5 30 — 7 30

INCOME ANATOLIA COLLEGE ENDOWMENT.

Blank Memorial Fund, for scholarship, 39 00

2,702 83

Donations received in October, 76,404 31
Legacies received in October, 1,910 86

78,315 17

Total from September 1, to October 31, 1901: Donations, $87,610.37; Legacies, $2,645.86 = $90,256.23.

TWENTIETH CENTURY FUND.

MAINE. — Portland, State-st. ch., W. W. Brown, 500, The Misses Libby, 200, Geo. Payson, 100, E. R. Payson, 100; Miss E. Packard, 60, A friend, 40, 1,000 00
MASSACHUSETTS. — Campello, Geo. E. Keith, 333.33; Newton, Eliot ch., 250; Newton Highlands, Cong. ch., 164.33; Whitinsville, Cong. ch., 2, 749 66
RHODE ISLAND. — Providence, Central Cong. Sab. sch., 25; do., Mrs. Anna Reed Wilkinson, 50, 75 00
CONNECTICUT. — Hartford, Asylum Hill Cong. ch., 200; do., Mary N. Thompson, 3; Jewett City, Cong. ch., 5; Stafford Springs, Cong. ch., 21.69, 229 69
NEW YORK. — Rochester, Chas. D. Case, 5 00
OHIO. — Marietta, W. W. Mills, 166 67

2,226 02

Previously acknowledged, 77,334 28

79,560 30

CHINESE RELIEF FUND.

NEW HAMPSHIRE. — Greenfield, Cong. ch 1 50
MASSACHUSETTS. — Boston, Through Woman's Baptist For. Mis. Soc., 29.12; Holliston, Cong. Sab. sch., 5; Warwick, Y. P. S. C. E., 6.33, 40 45
NEW JERSEY. — River Edge, 1st Cong. ch., Y. P. S. C. E. 3 35
OHIO. — Oberlin, 1st Cong. ch. 29 00
ILLINOIS. — Chicago, a friend, for Shansi 100; Leavitt-st. Cong. ch., 6.77, 106 77
MICHIGAN. — Stanton, 1st Cong. ch., Y. P. S. C. E. 3 50
IOWA. — Freeman, Y. P. S. C. E. 15 00
NEBRASKA. — Fairmont, Cong. ch. 25 00

224 57

ABBOTT FUND.

MAINE. — Mt. Desert, Somesville Y. P. S. C. E. 10 80
MASSACHUSETTS. — Chelsea, 3d Cong. Y. P. S. C. E., 10; Petersham, Elizabeth B. Dawes, 15; Anna S. Dawes, 15, 40 00
NEW YORK. — Brooklyn, Mrs. M. E. Glover, 20 00
IOWA. — Waterloo, Cong. Sab. sch. 6 25
NEBRASKA. — Crete, Cong. Sab. sch. 6 36
IDAHO. — Pocatello, Woman's Miss. Union Aux. 5 00

88 41

ADVANCE WORK — MICRONESIA.

MASSACHUSETTS. — Boston, Woman's Board of For. Mis., 772.35; East Northfield, M. Fannie Lewis, 1; Lee, Cong. Y. P. S. C. E., 10, 783 35
NEW JERSEY. — Bound Brook, Cong. ch. 100 00

883 35

For Young People.

HIDAKA! HIDAKA!

BY REV. J. H. DE FOREST, D.D., SENDAI, JAPAN.

WHERE is it? It's a province of the great Hokkaido, 100 miles east of Hakodate, on the shore of the Northern Pacific Ocean. Or, in spiritual terms, "next to Sapporo this province is the fullest of Christian light of any in Hokkaido," as one of the judges there told me. Mrs. DeForest and I had a two weeks' tour there which was rich in new experiences.

DR. AND MRS. DE FOREST PREPARING FOR THE TOUR.

The journey was a delightful geological study. I had often wondered how the bluff coast of Hokkaido was formed. From the deck of an ocean steamer the island seems almost a table-land, elevated one or two hundred feet, and ending abruptly, with the ocean waves beating on its base. No carriage roads here, only bridle paths for horseback riding on the narrow beach at the foot of the bluffs. After leaving cars and roads we took to horses, and for a day the bluffs, covered with oaks and shrubs, wholly concealed their secrets. But the next day we rode under bluffs that could not conceal the terrible wounds received in the tertiary age. Strata in every possible angle were splendidly exposed. At one place they presented a remarkable sight — a perpendicular bluff of sedimentary rock extending for miles, and turned up

so that only this bottom stratum faced the ocean, completely hiding the many perpendicular strata behind it, save where the rivers had cut through and made manifest the order of rocks. Urakawa is a village on the sands between one of these bluffs and the ocean. Just under the lighthouse a new church is being erected by the glad sacrifices of a little band of independent Christians.

Besides geology, anthropology forces itself on one's attention on this journey of 125 miles. I was surprised to find our path going right through the heart of the Ainu lands. How strange these short men with their immense whiskers, and the women with their tattooed mustaches look! I had often heard of them, and had seen a few, but to see them in their own villages, in their ancient savage state, old hags and pretty maidens alike disfigured with mustaches curving up like a Frenchman's, this was novel. I tried to snap a crowd at work gathering *kombu*, a seaweed fifteen feet long and six or eight inches wide, that is exported in great quantities for food. But the women fled in alarm, and only one old codger ventured to face my camera, as he stood in the midst of his *kombu*.

AINU MAN AND WOMAN.

We saw the totems they worship and, what was of far more interest, we talked with one woman who had recently suckled a bear cub as her own child. And that cub is now being raised and fattened for a sacrificial feast in the fall, when this foster mother will weep as for her own son! Just fancy this kind of religion in this glorious twentieth century. It is a saddening struggle now for these 15,000 aborigines for mere existence. They have no future, only as the remarkable work of the Rev. John Batchelor is opening a door of hope for them. By the way, his book, "The Ainu of Japan," by the London Religious Tract Society, discredits the cub-nursing stories altogether, but my guide, a Japanese Christian, who knows these people personally, and who carried on the cub-nursing conversation with several others at the same time, spoke unhesitatingly on this matter.

Now we come to the Christians. Some twenty years ago a Christian colony left the Kōbe region and settled in this province of Hidaka at Moto Urakawa. They built a church at once and have been independent from the first. Here we were entertained in the home of one who had become a Christian fifteen years ago, but had since openly violated every teaching of Christ and gloried in his hatred of Christianity and missionaries. But Mr.

Rowland's loving heart had brought him and his wife again to Christ, and seldom do we see such a transformation. He is now a pillar of the church, a most earnest, self-denying worker every day in the week. No missionary goes to any hotel near his house. He counted it an honor to entertain us, and said it was "for Christ."

After the Sunday services he took the pastor and me to a near village where there are some half a dozen Christians, and the meeting we held in the hotel was a blessed surprise to us all. At its close, when I called for decisions for Christ, six responded at once. Then I called for those who would like to study Christianity, and my good friend was amazed to see

AINU CHRISTIANS.

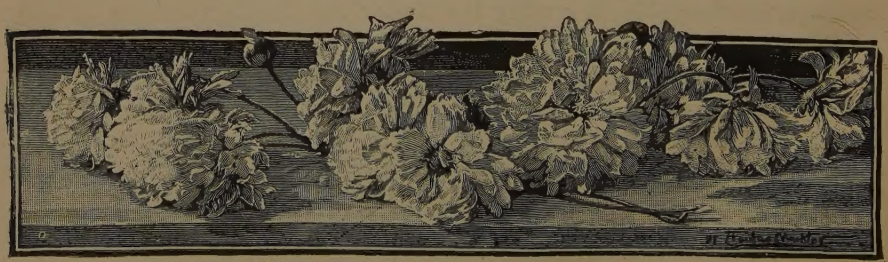
among the three young men the hand of one who was the worst hater of Christianity in all that region. "It's a miracle," he exclaimed, and he called for another meeting the next morning. It was indeed one of profound feeling, and the three hours of intense prayers and sobs and glad confessions were almost too much of a good thing. It is enough now to say that this little band subscribed 350 yen for a church building, and voted to spend Sundays, after worship, in cutting the timber and floating it down the river for this first house of the Lord in Kerimap.

Then we went on horses to Urakawa, where there is another plucky independent church. Here we met an old friend with whom twenty years ago I used to preach in the Osaka region. He is now a farmer, and he brought us delicious milk every day. We stayed at the hotel a week, but the Christian keeper refused to accept any payment for our board. "I regard you as a Christian brother, and I do this for Christ." The pastor stays at this hotel on the same terms. I have been in Japan twenty-seven years, but this is the first time any hotel has treated me thus.

The meetings in this village were the largest religious meetings ever held there, and we were urged to stay one week more. It was the most blessed trip spiritually I ever had, and physically the hardest. We crossed and recrossed thirteen rivers without bridges, and sometimes where we forded, the water was half-way up the horse's side. Once I was thrown from my horse on a dead gallop, but fortunately the sand was soft. I never ate so little in two weeks unless during the Civil War, and I never lost more flesh

THE INDEPENDENT KUMI-AI CHURCH AT MOTO URAKAWA.

in that length of time, but I would not have missed the sight of that field, so ripe for the harvest, for anything. It is well named *Hidaka, The Sun High!* for the Sun of Righteousness is rising high over the land.



Stereo